

# THE DAY-STAR.

If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb." Rev. 14: 9, 10.

VOLUME 13.

UNION VILLAGE, O. WEDNESDAY, MAY 26, 1847.

NUMBER 1.

## THE DAY-STAR

Will be published semi-Monthly, by the UNITED SOCIETY OF BELIEVERS, (called SHAKERS,) at UNION VILLAGE, WARREN CO, OHIO., at the low rate of 50 cents a year in advance.

All communications for publication—or on the business of the paper, should be addressed—POST-PAYD, to the Editor, "UNION VILLAGE, LEBANON P. O. OHIO.

E. JACOBS,—Editor.

### PLACE OF REPOSE.

Here's a place of repose for all those who desire.

To find a retreat from the idle and gay;

Who are pursuing those phantoms of pleasure,

Which like a vain shadow must soon pass away.

Those fleeting enjoyments are not worth possessing,

They can not convey any peace to the mind;

But souls who are honestly seeking salvation,

Are willing to leave those vain glories behind.

Come unite in the dances of those who make merry,

Come join in the ranks, as they're moving along;

Come and share in the beautiful gifts, that are given

To strengthen and comfort the justified throng.

Then be ye baptis'd with this life giving spirit;

For Jesus is calling you, come, come away,

From Babel's confusion, contention, and sorrow,

And join with the saints in this bright latter day.

Union Village, O.

L. R.

By S. W. Peavey—April 1847  
A CONFESSION.

To my old Advent Brethren, and all others who may feel interested, greeting. However you may feel towards me, I have nought but love and good will toward you. I only wish that you may find the true work of God, which will purify you, even as he for whom you are looking is pure; for you can never see him till you are thus purified.

For some time past I have felt that it was due you, due the work in which I have been engaged, that in which I now am engaged: And also due to myself, to make a statement of the past, and the present. When I embraced the advent doctrine, and engaged in that movement; I did it with an honest heart. I did it with an honest and full conviction that the arrival of the specified time, would realize the anticipated event. I endeavored to move according to the best light I could obtain, and eventually went forth as a public teacher under a solemn and deep sense of duty. On that principle I have labored to act, guided by that sense through all of the changes which have taken place up to the present time. This has not been done without imperfections: O nay indeed! I see many, and deeply deplore them, and fervently pray that you may survey them with a lenient eye.

When I engaged in that movement, I continued to cherish the same natural views relative to the manner of Christ's appearing, which I had imbibed in my youth. I say natural views, because they were received through the medium of the natural senses unaided by the Spirit of God. Hence they were natural, and not spiritual. And the Apostle has said, "The natural man (or mind) receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." 1 Cor. 2: 14. Here is the secret: The coming of Christ, being one of "the things of the spirit of God;" and

the mass of the professing christian world cherishing merely natural views, and looking for him through their natural organs of vision, and not with the anointed eye, that eye which must be kept single, in order for the whole body to be filled with light: They stumble at that stone of stumbling and rock of offence, which God has placed in His Zion. However the scriptures can no more be broken now, than they could at the first advent. Hence He is not only a stone of stumbling to the first, but also to the second house of Israel: Isa. 8: 14.

Before engaging in that movement, I had received much light relative to the abominations existing in the so called church: But as I advanced in that work, this light increased until I became satisfied that the nominal church's, answered to the description given of MYSTIC BABYLON THE GREAT, in the Apocalypse.

My next step therefore was to dissolve all connexion at once with that establishment: And then to raise the alarm; "COME OUT OF HER, MY PEOPLE, THAT YE BE NOT PARTAKERS OF HER SINS, AND THAT YE RECEIVE NOT OF HER PLAGUES."

And now I wish to confess to all who ever heard me testify on that subject, that I am heartily glad that I ever raised my voice in making that proclamation. As an organization she was proclaimed mystic Babylon, and MYSTIC BABYLON she is, and as MYSTIC BABYLON THE GREAT, she will perish under the judgments which God has threatened. To this proclamation many gave heed at the time it was made and escaped as for their lives. Our design in doing this was to obey God, and be prepared for that deliverance which we expected in the visible and personal appearing of our Glorious King. Hence when the time arrived for that anticipated deliverance, we were found, many of us at least, entirely free from all of those organizations to which we had previously been attached. That time came—it passed—and deliverance came not. Our expectations had been raised high, in prospect of a speedy and final deliverance from a wicked world; but suddenly those high wrought expectations are leveled to the dust, and we are left to mourn in sad disappointment. And why all this? Aye why? Simply because we did not heed, nor understand that saying of Jesus Christ: "The kingdom of God cometh not with observation," "or outward show." We looked for it to come with outward show, and Jesus had said that it should come without it. Quite a difference truly! But so it was, there we were, desiring to see one of the days of the Son of Man, and we could not see it, all that we could do. But why not? Simply because Jesus had said it should come in one way, and we were looking for it to come in just the opposite way from that in which He had said it should come. Well so it is. "The wisdom of God is foolishness with men!" and vice versa; the wisdom of men is foolishness with God!!

But where is the great mass of the Advent people? I will answer this question in the language of William Miller, the great champion of that movement. "They are more like devils incarnate, than like christians." Perhaps I have not the same arrangement of words that he had, as I quote from memory not having the letters before me: However this was the idea. And from some facts which I will here name, I conclude that the editors of Advent papers regarded it as the truth. It was published in the "Advent Herald" at Boston and a part, or all of it copied into the so called "Voice of Truth," and also in the "Day Dawn." It was in the latter paper that I saw a portion of it, and read the sentiment already quoted. The editor (O. R. L. C.) spoke of it in big terms, and regretted much that he had not space for the whole letter.—The tenor of which seemed to be castigation.

What a state this is for men, who profess to be in daily expectation of being translated from earth to the immediate presence of God. How applicable to them is the language of the Prophet, "Woe unto you that desire the day of the Lord!"

to what end is it for you! the day of the Lord is darkness and not light. As if a man did flee from a lion, and a bear met him; he went into the house, and leaned his hand against the wall, and a serpent bit him. Shall not the day of the Lord be darkness, and not light! even very dark, and no brightness in it. I hate, I despise your feast days, and I will not smell in your solemn assemblies," and so on, See Amos 5: 18-21. Never, probably did a prediction find a more complete fulfillment, than this one does in that people. They have, and still profess to desire the day of the Lord, and although it has come, and its work has commenced, they are for the most part as blind to it, as the Jews were relative to the Messiah. It is "even very dark, and no brightness in it" at all to them. They cannot see spiritual things because they have no spiritual vision. They have rejected the counsel to apply eye salve to their eyes that they might see, and there they are, "Laodiceans" in all their fullness: And why this sad result! For ye were not always thus. Then why is this! Simply because ye did not walk in the light while ye had it," therefore darkness has come upon you; you were afraid of the light of the spirit of God, and when it began to shine out more clearly after the "Seventh Month" disappointment, you began to cry out "Spiritualism!" and, "He's a "Spiritualizer!" just as though there was something horrible in one being possessed of a little Spiritual light, "Mysticism," "Fanciful interpretations!" &c, &c. And now I want to confess to you all, far off and near, that I am exceedingly glad that I was preserved from pursuing the unwise course which you have taken.

I wish also to confess that it is my settled faith that the two thousand three hundred days of Daniel 8: 14,, have closed. And the best evidences that I have ever found as yet, terminated in the autumn of eighteen hundred and forty-four. It is not my purpose to adduce any chronological evidence in support of this point at this time. It is already familiar to the advent people; and others who may wish to examine it, can find it in the advent publications published about that time.

There is however one evidence of another kind that I will present, which clearly proves that those days have ended. It is the fact that the work is now in progress, which it was said to Daniel should take place at the close of those days, viz: the cleansing of the sanctuary. The sanctuary here alluded to, was evidently the temple and its appendages. That this is the case seems evident from the fact that Daniel was so well acquainted with it, and its cleansing, that he made no enquiries of the Angel respecting it. This he doubtless would have done had he not been familiar with it. But he well knew that the temple, especially the holy inner apartments was the Sanctuary where God dwelt with his typical people while they were faithful, and he also knew that, that Sanctuary was annually cleansed on the tenth day of the seventh Month. Hence as he was perfectly conversant with these facts, he needed to make no enquiries respecting them. There is another fact I will name which proves the temple to have been the Sanctuary there spoken of. There can be no dispute that those days extend to the day of judgment; nor, the cleansing of that Sanctuary pertains to the work of judgment. The tenth day of the seventh Month was not merely a day for the cleansing of the Sanctuary, but it was also a day of Judgment to Israel. On that day, as may be seen by comparing the 28th of Ex. with the 16th of Lev. the High Priest bore the judgment of the children of Israel upon his heart before the Lord continually," "is the breastplate of judgment," which he must always wear when he went into the most holy place to make an atonement for Israel. This was their day of judgment, a day in which they were cleansed from all the sins of the previous year, a day in which the most holy place was cleansed, and the sins of all Israel were placed upon the head of the scape-goat and sent off into the wilderness, or land of separation.



This work clearly prefigured the work which our Great High Priest was to perform, when he entered upon the work of cleansing the "sanctuary and the true tabernacle which the Lord pitched and not man." The question now arises, what is this sanctuary and true tabernacle, of which the other was a type? We will let the Apostle Paul answer this question. After showing that Moses was faithful as a servant in all his house—that house or tabernacle which was pitched by man as a shadow of the true—he then says, "But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end." Heb. 3: 6. "Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the Apostles and prophets, Jesus Christ himself being the chief corner stone, in whom all the building fitly framed together groweth unto a holy temple in the Lord. In whom ye also are built together for a habitation of God through the Spirit." Eph. 2: 19-22. See also 1 Cor. 3: 16, 17; and 6: 19; 2 Cor. 6: 16; and 13: 5. These evidences demonstrate to a certainty that the people of God are his temple in the antitype. The last one cited teaches us, that if we do not belong to this temple, or have not Christ in us, which is the same thing, we are reprobates. Why Paul you are a "spiritualizer!" You will make our Advent brethren all reprobates, else make them acknowledge that Christ has come in them; and this many of them have been fighting as "Antichrist!"

There is one or two more evidences which I will cite before leaving this point: 1 Pet. 2: 4, 5; "To whom coming as unto a living stone, disallowed indeed of men, but chosen of God, and precious; ye also as living stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ." Rev. 3: 12; "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out." Query: will the saints be pillars in a temple composed of literal stones and walls? Or is Jesus Christ a suitable foundation to build a temple of inanimate stones and walls upon? Here again is some of the wisdom of men! But little simple children can understand it. Christ a lively stone is laid in Zion, the chief corner Stone for this temple; (and "other foundation can no man lay than that is laid, which is Jesus Christ;") and we by coming to him, and taking up the cross which he bore, and bearing it daily after him, also become lively stones, and are then built up a spiritual house on this living spiritual foundation. Here let it be observed, that, if there is any other house, or temple, aside from this spiritual house, it has no foundation on which to rest except the sand. I know that the wisdom of men can speculate about their splendid, "sauciful," etherial, air castles and cities, up yonder among the stars; and talk largely about an aperture in the heavens, which they suppose their "oppositions of science falsely so called" has enabled them to discover, and through which the garden of Eden is again to descend to the earth. But what does it all amount to? Just go to work and purify yourselves even as He is pure, by following him in the regeneration, and you can then be made like him, and see him as he is—you can then be made a pillar in that temple about which you have theorized so much, and thus put an end to your vain speculations.

One other point I will here notice. It is that the "holiest of all," or most holy place in the typical tabernacle or temple, was a type of the heart. This is proved by the fact, that "the tables of the covenant," or law delivered at Sinai, had its depository in the ark which was kept in the "Holiest of all." See Heb. 9: 3, 4; Ex. 25: 16, 21; ch. 40: 20, 21; Deut. 10: 2-5; 1 Ki. 8: 9, 21. The delivery of the law on Sinai finds its antitype when we "come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem," &c. according to Heb. 12. Then it is that God makes a covenant with his chosen, not according to that which he made when he brought their fathers out of the land of Egypt, and graven his laws on those typical "tables of stone;" "For I will put my laws into their mind, and write

them in their hearts; and I will be to them a God, and they shall be my people." Heb. 8: 8-13, and 10: 15, 16; Jer. 31: 31-34; 2 Cor. 3: 3. Now the heart, which was shadowed forth by the ark and the holy place, becomes the receptacle of God's laws.

I wish here to notice more particularly the foundation of this temple. "And Jesus said unto them, verily I say unto you, that ye which have followed me, in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Mat. 19: 28. Here we are clearly taught, that Christ passed through the work of regeneration. But how did he pass through that work? The Apostle teaches us, that "He took on him the seed of Abraham." That "God sending his own Son in the likeness of sinful flesh, and for sin condemned sin, in the flesh." Rom. 8: 3. Now as he was made of a woman, and made under the law, "in the likeness of sinful flesh, of necessity he possessed all those propensities and passions, which pertain to man in his fallen state. This is clearly proved by the fact, that "He was in all points tempted like as we are, yet without sin." Heb. 4: 15. For certain it is, that had he not the same propensities and passions, he never could have been "in all points tempted like as we are." The principle of goodness can never be tempted by its opposite to do evil: no more can the principle of evil ever be induced to pursue a righteous course of action. They are perfectly opposite in their nature, and made of opposites, and can never be tempted by each other. They are perfect enemies, and ever have been. They have long been at war, and that war must continue till all evil is utterly exterminated.

In order to understand this point the better, let us briefly consider the state that Adam was in before he fell, and the one he was in after his fall. The Apostle, in 1 Cor. 15: in speaking of him as he was made, which of course was before he fell, calls him a "natural man."—"The first man of the earth, earthy," &c. Thus although he was created upright, he was merely a natural man, and of the earth, earthy. He had all the propensities belonging to man in a *natural* and *innocent* state. And had he observed that law which was given to regulate him, he might have remained in that innocent state; until the time had arrived for him to have been exalted to that perfect state, which was in reserve for him, when his obedience should have been sufficiently tested. The first, and great cardinal point in that law, was this: "And God blessed them, and God said unto them, 'Be fruitful, and multiply, and replenish the earth, and subdue it.'" This law was designed to regulate the strongest passions in the natural man: namely, those which led to the intercourse of the sexes. It was the evident design of this law to restrict that intercourse to the propagation of the species. All intercourse for the gratification of fleshly lust, was unknown to this law: or at least was only known to be condemned. The transgression of this law opened wide the floodgate, and sin and death with all their horrid train rushed into man's hitherto peaceful abode. "The day thou eatest thereof thou shalt surely die," was now realized in all its bitterness. This work is presented to us under the figure of a tree of knowledge. That this tree was used as a figure, is evident from the fact, that knowledge does not grow on trees. And that the partaking of its fruit prefigured the dark work of lust, is evident from the facts already stated, taken in connexion with the sacred account. Now it is easy to see, that had our first parents preserved their obedience to this law of nature, in the propagation of their offspring, earth might have continued the same peaceful paradise, that it was when pronounced good by its Creator.

Having noticed man as he was before he fell, I will now examine him in his fallen state. The sentence was, "In the day that thou eatest thereof thou shalt surely die." Now what is the death that is threatened in this penalty? The exposition of the Apostle Paul is, "To be carnally minded is death." Rom. 8: 6; or as in the margin, "The minding of the flesh is death." This testimony is another strong proof, supporting what

has already been said relative to the fall itself. Now while it is *death* to be carnally minded, it is "*life and peace*" to be spiritually minded. How easy it is now to see what man's fall was; what his state before, and what his state after that fall. Before the fall it was a spiritual mind, which was *life and peace*, as the result of his obedience. In the fall this spiritual mind of life and peace was exchanged for "the minding of the flesh," in gratifying its lusts; and the result was *death* according to the penalty. Now we behold man, who but a short time before was the dignified lord of earth, the base groveling slave of his lusts. His propensities which before were natural and innocent, are now debased and corrupt, "sinful flesh." And here he was destitute of all power to retrace his steps, or to regain what he had lost. Hence it became necessary for God "to send his own Son in the likeness of sinful flesh, and for sin, to condemn sin in the flesh."

Having seen the state in which man was created, his fall, and the state in which he was left by the fall; also having seen that Jesus Christ came possessed of the the same "sinful flesh" that man possesses in his fallen state, we are now prepared to trace him through the work of regeneration, and to learn how the foundation of that temple was laid. As already stated the Apostle assures us, that "He was in all points tempted like as we are, yet without sin." Here is the secret, instead of yielding to any of those temptations, or gratifying any of his propensities, he bore a daily cross of self denial, and crucified that sinful flesh with its affections and lusts. He not only continued this work till he had regained what Adam had lost, but he went still further. Had it been his design only to have restored man to the state that Adam was in previous to his fall, he would doubtless have married a wife, and propagated an offspring, according to the law given to Adam. He might also have acknowledged his mother and his brethren, when it was told him that they desired to see him, instead of rejecting that principle of fleshly relationship, and pointing them to something more pure and exalted. It was those, and those only, who did the will of his Father, that he could acknowledge as his brethren and sisters. This was the principle of relationship which was to prevail among the peaceful subjects of his kingdom. Hence there must be a forsaking of all other ties of relationship.

Not only the *sinful flesh* has to be crucified, and put to death, but also the natural which Adam had before he fell. It was consistent with Adam's state before he fell to recognize the principle of earthly relation, but was not consistent with the mission of Christ. This shows that he came to introduce a more exalted state than that. The flesh and blood relation, and the flesh and blood affections, might exist there, but could not exist in his kingdom. They must be born again or never see the kingdom of God, and that birth must be of the Spirit.

In accomplishing the work of regeneration, by which the foundation of the temple was laid, Jesus set us the example of forsaking all, even his mother and brethren, and had not where to lay his head. He also set us the example of bearing a full cross against every thing that was evil. "If any man will be my disciple," said he, "let him deny himself, and take up his cross, and follow me daily;" also, "Whosoever he be of you that forsaketh not all that he hath, can not be my disciple." Again, "there is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the gospel's, but he shall receive a hundred fold now in this time, houses, and brethren, and sisters and mothers, and children and lands, with persecutions, and in the world to come eternal life: Mark 10: 30.

Now all of you who go for a literal fulfilment of the scriptures, just go at it, and give us a literal accomplishment of these passages. Come, here is work for you; let us see your hundred fold of houses, and lands, &c. or else own up like honest men, that you are not the disciples of Jesus Christ. He tells you that no man can be his disciple that does not forsake all; also that no man hath left all, but that he shall receive a hun-



dred fold now in this time. Now you have either got the hundred fold, or you are not his disciples. Come here is at you now on a literal fulfilment. No dodging now—don't turn "spiritualizers," because it is a convenient way to evade the truth. This is a point that you must meet sooner or later. You can talk long and loud about a literal coming, up yonder in the literal clouds, a literal resurrection of bodies, a literal city, or temple, &c. &c. But when you come to the bearing of a literal cross, that cross which will crucify you with Christ, your literalism all oozes out at your fingers' ends; and you are left as destitute of the hundred fold as your unbelieving neighbor. How much does your speculations about literal things in the future, do toward the overthrow of Satan's kingdom? What does he care about those things so long as he can induce you to continue to live after the course of this world, with your separate, selfish interests, gratifying the flesh with its affections and lusts, &c. Not a fig! For while he can keep souls living thus he is safe in his kingdom. Away then with this mist and fog which now obscures your moral vision; and place spiritual things where they belong, and literal things where they will not be utterly out of place.

You charge us with being spiritualizers, but will you not see that this term also applies to yourselves! The difference is this, (for there is a wide difference,) we spiritualize those things which give us the "day star in our hearts," according to Peter; and we literalize those which spike the old man up to the cross, and cause us to suffer with Christ, that we may also reign with him—which give us the hundred fold of consecrated, united interest, according to the example of the primitive church. On the other hand you spiritualize those things which will enable you to *shun the cross* where it pinches the hardest, and thus escape from suffering with Christ; while the old man retains his life in full vigor. You then literalize those which instead of placing the "day star in your hearts," throws it up yonder into the literal clouds, and keeps you straining your natural eyes, (for you seem to be destitute of spiritual ones,) to see it appear there in personal form. "O fools and slow of heart to believe!" why will you thus cheat yourselves out of the hundred fold here, in this time, and eternal life in the world to come?"

When Jesus was about to leave the disciples, and go to the Father, he said to them; "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation, but be of good cheer, I have overcome the world." John 16: 33. Again he said "The Prince of this world cometh, and hath nothing in me;" John 14: 30. Here we learn that Jesus Christ conquered the world. But what world? Surely not that which Alexander conquered! Nay verily! But that world of "sinful flesh" which he was sent in the likeness of. The corruptions and abominations which exist among men of whatever name or grade, are but the embodiment of what exists in the "sinful flesh" of fallen man. "For from within out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, an evil eye, blasphemy, pride, foolishness: all these evil things come from within, and defile the man; Mark 7: 21-23. "From whence come wars and fightings among men? Come they not hence, even of your lusts that war in your members?" Ja. 4: 1. These evidences furnish proof sufficiently clear to show, that the fountain from whence issue for so many polluted streams of corruption, has its seat in man's sinful flesh. Now, as "God sent his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh, it follows that he had this corrupt fountain in himself; but instead of permitting any streams of corruption to flow from that fountain, we see him engaged in its extermination. In this work he succeeded, and thus overcame the world, and completed the work of regeneration. Thus the foundation of the temple was laid, and the way made plain, by which fallen man could regain what he had lost; but not stopping here, he could advance on, and still onward, until he should come in possession of all the effulgent glories of the bright world of spirits.

"He that climbeth up any other way, the same is a thief and a robber."

As "the law had a shadow of good things to come," and the temple finds its antitype in the saints, or body of Christ, I wish to notice an item connected with this work. The first temple after continuing in use for a length of time, was finally destroyed, and lay in ruins for a long period. Eventually however it was rebuilt, and remained in use, until the advent of Messiah terminated the dispensation of types and shadows. Now where shall we look for the antitype of this work? That there is an antitype is evident from the prophecies of Haggai and Zechariah. These prophets both lived at the time of the building of the second temple: See Ezra 5: 1., and by the mouth of Haggai. Jehovah has himself declared, "The glory of this latter house shall be greater than that of the former:" Ch. 2: 9. This prediction was never fulfilled in the type and no one who examines the whole prophecy with care, can fail to see, that it has allusion to the establishment of God's everlasting kingdom, when the desire of all nations, (the female,) should come. Then a shaking would commence which would never cease until every thing that could be moved, should be shaken from its sandy foundation.

We will now look for the erection of the first temple, and its overthrow, and then its final rebuilding, and the cleansing of the sanctuary to which reference has already been made. And while we pursue this work, I wish the reader to bear in mind that "living," "tried," "precious," "corner Stone" which is laid in Zion for a foundation; and remember also, that the materials of this temple, or spiritual house, are composed of "lively stones," being made such by "purifying themselves even as He is pure," in the work of regeneration, forsaking all, &c. I will now take you to the day of Pentecost and its results for evidence relative to this point: please to examine the second and fourth chapters of Acts. Here you will find, "all that believed were together, had all things common; and sold their possessions and goods, and parted them to all, as every man had need." "And the multitude of them that believed were of one heart and of one soul; neither said any of them that ought of the things which he possessed were his own: but they had all things common."—"Neither was there any among them that lacked; for as many as were possessors of lands or houses, sold them, and brought the prices of the things that were sold, and laid them down at the Apostles' feet, and distribution was made unto every man according as he had need."

Here we find the first temple, possessed of one heart and one soul, having been "baptized by the one spirit into the one body; and reared upon the only foundation ever laid for that temple to stand upon. But the time not having arrived for the kingdom of God to be permanently established; also, the typical work not being completed, there must be a falling away. Hence Paul wrote to the Thessalonians, 2nd epistle, ch. 2nd, "Let no man deceive you by any means, for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God." In this scripture the Apostle clearly recognizes the existence of that temple: else how could there be a falling away? Surely that which did not exist, could not fall away. It is certain then, that that temple was in being at the time this epistle was written; but it must be overthrown. This was accomplished soon after the apostles' days, and the man of sin has been revealed, having exalted himself above all that is called God, or that is worshiped; and reigned triumphant amid the ruins of that once fair and beautiful temple. For who I ask is there, that ever became acquainted with the history of primitive disciples but have admired and praised the order, the harmony, the simplicity, and the confidence reposed in one another; which existed in that band of united believers? 'Tis true the existence of that first temple in the antitype was of short duration; but short as it was, its impress was abiding.—It was beautiful and

glorious—but beautiful and glorious as it was, "The glory of this latter house shall be greater than of the former."

Many have undertaken to show that this temple, or the church of Christ, which is the same thing, (1 Tim. 3: 15.) has been in existence from the Apostles' days to the present time. While they admit that the united common interest enjoyed by the primitive church has not been kept up, still they contend for a church, which they say exists in a dispersed condition, among all the different sectarian organizations with which the world has been cursed. As well might they talk about the existence of the temple, after Nebuchadnezzar had caused it to be burned and laid in ruins, as to talk thus! The stones of the temple all scattered over Jerusalem, and buried up in the rubbish, formed just as good a temple, as the one for which they contend! Those stones while lying in that dispersed condition, might with propriety be regarded as detached portions of a temple which once had an existence, or of one eventually to be erected; but no person with a sane mind would suppose them to be a temple, while in this scattered condition. So in the antitype, there may be honest souls buried among the ruins of old Babylon, who have received a measure of light, and are in a state of preparation for the second temple which is now being erected.

That there was a falling away, and an entire prostration of that order and mode of living which characterized the primitive disciples, and established them in one body, according to 1 Cor. ch. 12, no one will question who is familiar to any extent with the history of those times. Neither is it possible to find a body of people living thus, after the close of the first century, till you pass down the stream of time to the year seventeen hundred and ninety two. Between the years 1787 and 1792, the foundation of the second temple was laid; or I might say, perhaps with more propriety, that temple began to be erected upon the foundation which was long since laid in the blood (or life) of Jesus Christ.

It is not my design to give a history of the Shakers at this time. That history already exists, and can easily be obtained by any one who wishes it. But I am persuaded that if any candid mind, who has a tolerable understanding of the principles which regulated the primitive believers, will fairly set about the work of comparing the effect of those principles, with the fruit which is produced in these "unwalled villages," they will find it to be the same. Then, ALL WAS FORSAKEN, property and earthly relation; and the result was, the possession of a hundred fold: so it is now. And there is no other principle on which the united common interest, or hundred fold can be realized. Several efforts have of late been made to establish a common interest in property; but thus far every community which has been established a sufficient length of time to test the matter fully, has proved a failure. The simple cause of all these failures is the fact, that there was not a giving up of the works of the flesh, and an entire crucifixion of it, as well as a giving up of an selfish interest in property. This is the secret of all these failures. And here I may say with the utmost assurance, that no body of men whatever, can long enjoy a common interest in temporal affairs, unless they follow this example of Jesus Christ fully. This is the only true foundation, and he who builds on any other will have the satisfaction of knowing in the end, that he has been "earning wages to put into a bag with holes."

Having now ascertained what the sanctuary, and what the true tabernacle, or temple, is, we come next to its cleansing. What is it to be cleansed from? We have already seen by Paul's testimony, that the man of sin was seated in that temple, exalted above all that is called God, or that is worshiped; and he further testifies that the "Lord shall consume him with the spirit of his mouth, and shall destroy with the brightness of his coming." Here is something tangible for you, and not merely a theorizing work.

But what is the Man of Sin? I have already anticipated this question in fact, in what was said relative to man in his fallen state. I shall now



therefore be under the necessity of pursuing the subject to that extent which I otherwise might. However to give a direct answer to this question, I will cite a few testimonies from brother Paul; and in his language I answer, it is "The body of sin"—"The body of the sins of the flesh"—"The old man which is corrupt according to the deceitful lusts." Rom. 6: 6; Col. 2: 11; Eph. 4: 22. It looks very much as though it would require an experienced hair splitter to define the difference between "the man of sin," and "the body of sin." But it may be asked, did not the body of sin exist in, and even before Paul's day; and how then was it to be revealed afterward? Let it be observed that to reveal a thing, is not the creation of that thing. An object may be brought into being, and remain in a comparative state of obscurity for a long time, and then by some fortuitous circumstance be exposed and brought to light. Any individual may call a sufficient number of circumstances to mind, clearly illustrating and establishing this principle.

'Tis true the man, or body of sin, had been in existence for ages when the Apostle wrote; but the time had not arrived for him to be revealed, or made manifest, or brought to light, (for whatsoever makes manifest is light.) Neither could he be seen and understood in his true character without a large share of spiritual light. The absence of this light from the earth, was the obvious reason why he was not understood previous to the Apostles days. I do not wish to be understood by this, that there was no true spiritual light previous to that time. There was a measure, but the proportion was like the shadow compared with the substance. Neither did the apostles have the full light: the sun had not then arisen to shine with his full strength upon the benighted race of man. Their light however was more clear and full, than any that has ever shone upon the earth since man was driven from paradise, until we come down to the building of the second temple. In the blaze of that light they were enabled to see many things quite clearly relating to his character, his future developments, and his entire destruction when the time should arrive for the cleansing of the sanctuary. As the Apostle evidently foresaw, there has been a more full development of those abominations which "proceed from within, out of the heart of men," since his day, than ever existed before. This is most clearly established by the history of the past. This also being immediately succeeded by the most effulgent light and glory which had ever been enjoyed by man, would complete the revelation by fully exposing all of his dark deeds, and then utterly consuming him.

I wish here to notice the falling away or overthrow of the first temple; and the causes which led to that falling away. Paul assures us that the law had a shadow of good things to come, but the body was Christ: Or that "Christ is the end of the law for righteousness to every one that believeth." Now of all the shadows contained in that law, none were probably more important than circumcision for the male; and some other mortifying restrictions which were placed upon the female, that I shall presently notice. The removal of the foreskin by the act of circumcision was a mortifying type which evidently pointed to the cross of Christ: The cross which would take that carnal life, which this act only mortified. For that act was clearly designed to diminish the gratifications of the flesh; thus shadowing forth the utter extinction of those gratifications under a more perfect dispensation.

The woman also with whom the man shall lie with seed of copulation, they shall both bathe themselves in water, and be unclean until the even." Lev. 15: 18. In this passage we find that the shadow, held even lawful intercourse of the sexes as unclean, and imposed an act of mortification upon those who indulged it. This fell on both equally alike. And shall we suppose that the antitype is less pure, and less holy in its claims upon man, than was the shadow? Surely not: Then where is the antitype of this, and how is it observed by the great mass of those who profess to have advanced beyond the law, and to be under grace?

Again notice in the 19th, of Lev, the mortify-

ing work imposed on the female who bore children. For the male a work of purification and separation from the congregation of Israel for forty days; and for the female child of eighty days; and then bring a burnt offering and a sin offering to the priest that an atonement might be made for her before she could be cleansed. Here we get an outline of what the law imposed on what was regarded as lawful, or honorable work. They were mortifying crosses: But they were mere types of something greater. Now what can we find that will answer as the substance to these shadows? Answer; "Christ is the end of the law for righteousness to every one that believeth." But can we get Christ without his cross? Nay verily: Like Paul we must be crucified with him. Here it is then, those restrictions and crosses of the law which were laid upon the propensities and lusts of men, prefigured the entire crucifixion of them in succeeding dispensations.

To say that circumcision was a type of infant sprinkling, or even water baptism in any form, as some of the inhabitants of mystic Babylon do, is sheer nonsense. This is making the shadow of vastly greater consequence, than your substance. This is merely one of those subterfuges which have been got up to evade the cross. But it will not answer the purpose; for the hail will now sweep away every refuge of lies.

In the previous part of this article we have seen what the example of Jesus Christ was, relative to the crucifixion of all these propensities and lusts: Also we have seen that he required all who would be his disciples, to take up their crosses and follow him daily; that is, live the same self denying life that he did. This was done by the primitive disciples; hence the erection of that first temple on the true foundation. But the falling away came, which was occasioned by their ceasing to bear the cross which Jesus had borne. True, men still continued to wear the name of Christ, while they did not bear as much cross against the flesh, as the poor Jew did while living under the shadow. They observed neither law nor gospel, but intent on gratifying the flesh with its affections and lusts, they trampled both under their feet. The marriage institution which after the first advent was merely permitted to those who could not get along without committing fornication, was made a cover for the gratification of lust; and instead of honorable (or lawful) marriage and undefiled beds; it has been dishonorable marriage and beds polluted with beastly lusts. No wonder that the professed Church has become a cage of every unclean and hateful bird. A few exceptions may be found to this general rule, during the long period of death and gloom which succeeded the overthrow of the first temple.

That the marriage institution was permitted as lawful merely, to those whose lusts burned so vehemently that they could not contain, is evident by the teachings of Christ and the apostle Paul. And this permission was limited to the dispensation of the first advent. Under the dispensation of the second coming no such permissions can be allowed to the followers of Jesus Christ; see Luke 17: 26-30. The marriage relation, as previously shown, belongs exclusively to the order of nature.

These evidences afford us some light relative to the man of sin; and show us what the sanctuary and the true tabernacle has to be cleansed from. As we have previously shown, the heart is the antitype of the holiest of all, or most holy place. Also we have shown the heart to be the seat of all abominations—the place where the man of sin has long reigned. Hence before Christ can take up his abode there, and print his laws in our minds, (not in a bible merely) there must be a thorough cleansing. Already has the "fire in Zion, and the furnace in Jerusalem, commenced its purging and purifying of the sons of Levi; Isa. 31: 9, Malachi 3. For already has the Lord whom we sought come suddenly to his temple, and is now sitting as a refiner and purifier of silver. This figure as a most perfect and beautiful one. The purifying of silver requires the silver to be exposed to the action of the fire, till it clearly and perfectly reflects the image of the refiner. So it is in this work: Those who enter it are kept under the influence of the "fire in Zi-

on," till the dross and tin are all purely purged away, (Of course such are excepted who "can't stand the fire;" Such will not long remain in the furnace, in Jerusalem;) till they are brought to live the same self denying life which Christ did: This gives them his perfect image.

That man of sin the "Lord shall consume with the spirit of his mouth, and destroy with the brightness of his coming." But what is the brightness of his coming, and the spirit of his mouth? Evidently it is the flaming fire in which he is to be revealed, that is spoken of in chapter first of that second epistle to the Thessalonians. And to ascertain what that is we have only to compare a few passages of scripture; see Isa. 10: 17. "And the light of Israel shall be for a fire, and his Holy One for a flame; and it shall burn and devour his thorns and his briars in one day." see also Zech. 12: 6, Obadiah 15-21. Also Isa. 4: 4, assures us that the "Lord shall purge the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning." Here we evidently have the flaming fire, that fire which is in Zion, which will thoroughly purge the sons of Levi, and utterly destroy the man of sin from the temple of God. It is manifestly the same fire which Jesus declared he came to send on the earth, "and what will I if it be already kindled?" And the effect was, "from henceforth there shall be five in one house divided, three against two, and two against three," see Luke 12: 49-52. This fire was kindled at the first advent, but was nearly or quite extinguished by the falling away already alluded to. But the second manifestation has kindled it up anew never more to be extinguished. And I will here say to all my old advent brethren, there is a furnace in Jerusalem large enough to hold you all, and a fire sufficiently hot to consume "the body of sin." And I here extend an invitation to all such as have become sufficiently sick of sin, in its cause as well as its effects, to abandon it forever; to come and share with us in this refining work.

As already cited from Isaiah, we find a spirit of judgment and burning, employed in this work: I wish to notice the effect of this spirit of judgment in its operation a little further in one particular. As it is the spirit of judgment, of course it alludes to the work of judgment. Paul tells us 1 Tim. 5: 24. "Some men's sins are open before hand, going before to judgment; and some men they follow after."

I might here cite a little of my experience for some months past, as an illustration of what is here quoted. This spirit of judgment I have felt burning in my own soul, and giving me to understand that every secret thing must be brought in to judgment, and that the time had arrived for the work to take place: I therefore set about opening them, and sending them off beforehand to judgment. And if you wish to know what it is to open them; I will say that it is simply to confess them one by one as they come to mind.

Now methinks I hear some one saying, you have a "confessional amongst the Shakers do you?" I answer yes; we have just such a "confessional" as Jesus Christ gave his disciples; see Matt. 16: 19. "And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven; John 20: 23. "Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained." Now ye who turn up your noses at a "confessional," tell us like honest men, did not Jesus Christ establish a "confessional" amongst his followers? Without money, and without price to be sure: Freely ye have received, freely give. Here we have a binding, and a loosing; a remitting, and a retaining of sins: And certainly they could retain no man's sins till they had been placed in possession of them: They could not bind and loose, without having something to bind and loose. And how could they be placed in possession of those sins unless the individual did as when they went to be baptized of John; "confessing their sins" see Matt. 3: 6. That they did this to the Apostles is evident from Acts 19: 18. "And many that believed came and confessed, and showed their deeds." In this way



their sins were "opened beforehand, going before to judgment;" and were loosed, or remitted by the Apostles according to the authority vested in them by Jesus Christ. This is one "confessional;" and this is some of the authority on which it is based. And I need hardly assure you that we are by no means ashamed of it. For when we honestly "confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1: 9. This is the effect of taking this step, as every soul who has been faithful in the work, can boldly testify. And there is no other possible way in God's plan of redemption, for souls to be freed from sin, and cleansed from all unrighteousness.

Those who are unwilling to thus shew their deeds, and let their sins go before to judgment, must satisfy themselves with having them follow after; for to judgment they must come. And if you will not freely open them, God himself will open them with the heavy hand of his judgments. "I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear, Isa. 45: 23. "For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil," Ecc. 12: 14. "He that covereth his sins shall not prosper, but whose confesseth and forsaketh them shall have mercy," Prov. 28: 13. The confession of sins to God in the presence of those to whom the keys of the kingdom have been committed, and to whom the power of loosing and remitting, or binding and retaining, has been given, is as obvious a duty as it is to pray. Here is the strait gate which leads to the narrow way. All who have not made a full and honest confession, have not entered that way: Neither can they till such confession be made.

But says one, I have no sort of faith in this confession of sins; there is too much popery about that for my liking. Ah! indeed, and will you inform me what revelation God ever made to man, that did not find somebody ready to say, I have no sort of faith in it! How much faith I ask had the scribes and pharisees, the doctors and lawyers, in the idea that Jesus Christ was the true Messiah! Just about as much as you have in the confession of sins. And now suppose you do not believe in this work, does your unbelief destroy the work of God? Think ye that you can turn him from his purpose relative to this matter! Better, and far easier for you would it be, to think of turning the descending waters of the stupendous cataract of Niagara, back upon the mighty torrent above. The merited reward of unbelief, as in the case of the poor Jews who put their Messiah to death, is the heavy judgment of God.

But says the protestant, there is too much popery about it, I cannot endure it. Then you admit I perceive that popery retains one portion of the bible which you discard! True they have connected abuses with it, and perverted it from its original design; but all of these perversions and abuses do not alter the fact that the practice was established in the primitive church. But this is only one part of the game; while the devil has succeeded in attacking those abuses and corruptions, to this important work, through the agency of the catholic church, and thus effectually silenced that mighty engine, which was fast working the destruction of his kingdom. On the other hand he has changed the mode of operation and adapted a plan which answers his purpose quite as well with the protestant as the other does with the romanist.

In the time of Luther these abuses had become so flagrant and barefaced that another rupture occurred in the kingdom of the first beast, which resulted eventually in the rise of another beast having two horns like a lamb, see Rev. 13. As the corruptions and abuses which he had succeeded in attaching to this work among the papists, had produced a reaction, and had already commenced a tremendous convulsion which looked towards a renunciation of papal abominations; he succeeds without much difficulty in creating in the minds of the seceders an abhorrence and disgust, not with abuses merely; although he was quite willing to have them fault the abuses, if he

could induce them to reject the work of confession which was so dangerous to his kingdom. In this he succeeds, and completes his triumph. The protestants he induces to cover their sins, hence they cannot prosper; and as long as he can keep them in this way he is sure of them. The romanists he prevails upon to retain their abuses and corruptions which effectually destroy its work for good amongst them. And thus he rides them, protestants and romanists, booted and spurred; the one on the ten horned beast, and the other on the two horned, imago beast.

Much more might be said relative to this work of confession, but it would exceed the limits which I have prescribed for this article. I trust however that sufficient has been said to make it evident that the spirit of judgment, and the spirit of burning, is exhibited in the work of confession: And by the work of faithful confession, and forsaking, the soul is cleansed from all unrighteousness. This work consumes the old man of sin, cleanses the temple or sanctuary, and prepares the most holy place or heart, for a depository of God's laws. And this brings us of course to the,

#### SECOND COMING OF CHRIST.

In presenting this subject, I wish in the first place to confess, that during my entire connexion with the nominal church, and also with the Advent people, I never was able to obtain a correct understanding from their teachings, of the mode of God's existence, nor of his character, as developed in the plan of salvation; and, consequently, not a correct idea relative to the manner of his manifestations to his people and to the world. The obvious reason for this is, that they do not possess that knowledge; and, therefore can not teach that of which themselves are ignorant. I have neither time nor space, had I the disposition, to notice particularly the different erroneous views which are held by those to whom I have alluded. I wish no controversy with any person in relation to it. The great object is to induce honest souls to seek a home in Zion where they can do the will of God fully, and then as a consequence they shall know the doctrine.

That God is ONE and a spirit, is perfectly obvious from the following scriptures: Deut. 6: 4. 1s. 43: 10, 11. ch. 44: 6-8. & 45: 5, 6, 14. Hos. 13: 4. Jn. 4: 24. \* \* \* Although God is a spirit, this does not diminish ought from his character, or take away any of his attributes. And here let me ask which of his attributes is not developed to a greater or less extent by his works? Surely not one! And indeed so clear is this manifestation, that it would seem to be one of the great designs in the creation. Hence the Apostle speaks as he does, Rom. 1: 19, 20, "That which may be known of God is manifest in them; (margin, to them;) for God hath shown it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse." How plain and positive is this, that which may be known of God, even up to the invisible things of the Godhead, "can be clearly seen, being understood by the things that are made." This being the case; as the Apostle positively asserts, there need be no difficulty in knowing how God exists. That he is a spirit has already been shown; but what the character of that spirit is, and how it exists, may also be clearly known, according to the above testimony. That testimony directs us to the creation: let us follow it, that we may ascertain that which is so clearly made known, Gen. 1: 25-27. "And God said, let us make man in our own image, after our likeness." "So God created man in his own image, in the image of God created he him; male and female created he them." Also ch. 5: 1-2. "In the day that God created man, in the likeness of God made he him; male and female created he them, and blessed them, and called their name Adam, in the day when they were created. Now brother Paul we kindly thank you for the directions which you have given us relative to this subject. In the light of this evidence I see clearly that in the Godhead or Divinity there exists the character of male and female—a male spirit, and a female spirit. This explains the use of the male and female—the King and the Queen—the Father and the Mother, in the eighth of Proverbs, and in the forty-fifth Psalm, &c.

The foregoing evidences clearly establish the fact, that God exists in the character of male and female. Now as Adam was made in the likeness of God, and as it was God's design in the plan of redemption to manifest himself to the world, we see that Adam was a proper figure of him that was to come. Rom. 5: 14. But as Adam was created female as well as male, it becomes obvious, that, that manifestation could never be complete till there was a development of the female as well as the male. When that should occur, then God would be revealed in his glory: 1 Cor. 11: 7. Then would Jesus Christ sit in the throne of his glory: Matt. 19: 28. "The holy of holies, or the heart, is the place typified by the ark; which was God's throne in that typical dispensation." See Ex. 25: 10-22. "And there I will meet with thee, and I will commune with thee from above the

mercy seat, from between the cherubims which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel."

As Jehovah does not exist in personal form according to the gross ideas of the natural mind, there was no personal form to be manifested. "Wherefore when he cometh into the world, he saith, a body hast thou prepared me." How obvious it is that God does not exist in person, but that this body was prepared for the Holy Ghost and the power of the Highest which overshadowed the virgin, to manifest the male Spirit which exists in the Godhead. This was done in that body which was prepared for an offering—the antitype of the offerings under the law. In this body the male spirit, as previously shown, went forth and accomplished the work of regeneration. Here the plan of salvation began to be developed, as it had long been promised, and indicated by the types and shadows of former dispensations. But it was only the beginning, and not the finishing of the work. That work could never be completed without a second manifestation, and that second manifestation evidently could not be the body which was prepared for an offering at the first advent; for that would give as no further development of the Godhead, as all that could be developed in that body, according to the plan of redemption, as then developed. Hence the Apostle declares that "in him dwelt all the fullness of the Godhead bodily."

That second manifestation must develop the remaining part of the figure; for the man or male is not without the woman or female in the Lord. Mother Wisdom must find her place at the head of the new creation, by travelling through the work of regeneration, as well as our Father the male, before the figure would be complete, and the work perfected. When this should be accomplished, then the Godhead would be fully developed, as prefigured by the likeness placed in the garden. This development is evidently alluded to by the prophet where he declares, "The Lord hath created a new thing in the earth, a woman shall compass a man." And indeed the manifestation of the female character of the Godhead, in the person of a chosen female, as the male character was developed in the prepared body of Jesus Christ, would surely compass all the power and wisdom of man. That development has been made, and the woman (Mother Wisdom) is now compassing all the learning and wisdom possessed by men. They will visit one of our "unwalled villages," (Shakers of course,) and will admire and praise the love, the union, the simplicity, the neatness, the order, the thrift, and the consequent happiness which everywhere meets them, and they go away feeling in their hearts that the like of this exists no where else on the wide earth. When they undertake the formation of communities, modeled by their own wisdom, they soon find themselves at their wits ends, and an explosion winds up the scene. They then wonder how it is, that the Shakers get along so well; and finally to console themselves they turn prophets, and predict, (out of their own hearts of course,) that they will soon come to nought; for how can it be say they, that such a set of deluded woman worshippers can exist! They will not believe that a woman can compass a man! And what is not a little singular, they charge us with denying our Father, because we acknowledge our Mother! Query: does a child discard his father, when it acknowledges that it also has a mother? That is logic for you indeed!!

I will here confess, that I believe the second manifestation of Christ, the anointed of God—that manifestation which was to develop the female, as the first advent did the male spirit and power of the Godhead—commenced its work in Ann Lee, a native of Manchester, England, in the year seventeen hundred and seventy. I will here adduce an unanswerable argument in support of this confession. It has been properly acknowledged, that none but God could endure that which Jesus Christ endured; and it needs no further proof at this time to show, that it was the Father which dwelt in him, that did the work. John 14. That work having already been delineated needs not repetition. It was the work of regeneration, overcoming the world, &c. The history of Mother Ann proves as clear as sunlight, that she achieved the same victory over the world, and passed through the same work of regeneration, assisted by the same almighty power which sustained the Son of God. The difference is merely this, while it was the Father that dwelt in him, it was the Mother that dwelt in her. If the accomplishment of this work by Jesus Christ at the first advent constituted him the Son of God, (Rom. 1: 4,) gave him a throne, (Rev. 3: 21,) and placed him at the head of the new creation as its Father. Heb. 2: 10; Isa. 9: 6. Why then is this work accomplished by Ann Lee, constitutes her the "King's daughter," (Ps. 45: 13,) gives her a throne as the Queen of our glorious King, (ver. 9,) and places her at the head of the new creation as its Mother, (ver. 16.) Now the figure is complete, here is the antitype of Eve. Now we have a Mother as well as a Father. Motherless children generally have a very hard time of it, and this is probably the reason of the so called church's having so many abortions, miscarriages, untimely births, and poor sickly children! How much better it would be if they had a good mother to nurse and take care of them! Poor things, Father has to do it all!

Relative to the time of the coming, I will here confess that I was mistaken, but acted up to the best light that I could obtain. I do not understand that the two thousand three hundred days end when the coming of Christ takes place: there is a space of a few years between. As before stated those days terminated in the advent movement, I can not therefore confess that that movement was wrong. The hand of God was in it, and much good has already resulted from it, and more will yet come out of it. Quite a number have already been brought out to understand the coming of Christ in its true light, and have been gathered to the true body of Christ, as I enjoyed upon the work of purifying themselves even as He is pure.



I wish here to say a word to the old Believers relative to the ending of the 2300 days, and the cleansing of the sanctuary. You have doubtless observed the fact, that the contents of the Sacred Roll were revealed at the time of the great movement with us. The hand of God was in both. From such passages as the following I learn that there is to be a far more thorough, purifying work in Zion than ever before. "And what I say unto my prophets, saith the Lord, I say unto all; watch. For Zion shall be tried as she never before was, since I caused the light of my last dispensation to shine within her walls. She is now encompassed with an innumerable multitude; many for good, and many for evil." Again "A day of trial is at your doors, such as ye have never before seen." This is an extract from the "words of the second watch, from the prophet Isaiah," through his Archer. These with other passages clearly show that from henceforth there is to be a cleansing and trying work, surpassing anything that has yet been experienced. This fact harmonizes with the termination of the 2300 days in the recent movement.

The coming of one like the son of man in the clouds, and the time of that coming are given in the seventh, and not in the eighth of Dan. That the papal power is symbolized by the little horn that had eyes like a man, and a mouth speaking great swelling words, has been most clearly established. The loss of his dominion with the closing of the 1260 days, just at the termination of the last century, has also been proved a thousand times. It is just as evident as that Napoleon Buonaparte ever commanded the French Armies. At the close of those days we read, "But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end." Dan. 7: 26. The end of the days is the time for the dominion to be taken away, and, has been clearly fulfilled. And will you observe that before the dominion is taken away, the judgment sits! But what judgment is it! Evidently it is **THE JUDGMENT** that is named in Verse 9 & 10. In those verses it is introduced, and whenever it occurs after that, the term, "the judgment" is invariably applied. This shows that but one judgment is spoken of in this chapter. Now observe the order: The judgment shall sit, and then comes the taking away of the dominion.

That the dominion was taken away by Napoleon Buonaparte, just at the close of the last century, is as clear as that the sun ever shone: And according to the prophet's testimony, it is equally as clear that the judgment sat previous to that occurrence. And where that judgment sat, the "Ancient of days came to sit in that judgment." Also "one like the son of man came with the clouds of heaven, and came to the Ancient of days." "And there was given him dominion, and glory, and a kingdom, that all people, nations and languages, should serve him." Here we find the coming of Christ, the sitting of the judgment, and the establishment of the kingdom, are presented as occurring at the same time. The Apostle Paul also testifies the same thing, 2nd. Tim. 4: 1. He declares that "the Lord Jesus Christ, shall judge the quick and the dead at his appearing and his kingdom." Thus it is established that the occurrence of these events are simultaneous:—when one takes place, the others accompany it. Hence as it is in evidence that the judgment sat previous to the taking away of the dominion of the papal power which took place just at the close of the last century: It is also established that the coming of Christ and the setting up of the kingdom occurred at the same time.

The setting up of the kingdom, and the commencing to build the second temple, denote the same thing: And as I have already shown the harmony between the building of that temple, and the establishment of the United Society of Believers; I need not dwell on this point now. There is where the stone was cut out of the mountain without hands **IN the days of the ten kings**. Observe it takes place in the days of those kings, and not *after* they are all destroyed by the personal appearing of Jesus Christ, for they are not destroyed until *after* the God of heaven sets up his kingdom: And that kingdom is then employed in the work of breaking those kingdoms to pieces, and consuming them.

This is a gradual work as is most clearly proven by those illustrations which Jesus gave of it: witness the sowing and growth of the mustard seed,—The hiding of leaven in three measures of meal, and its progressive work, &c. These parabolical illustrations in point of chronology, evidently harmonize with the predictions of Daniel, who is the great chronological prophet. Hence the second advent is the time for the setting up of the kingdom: And that kingdom like the coming of Messiah to the Jews, is so far below the lofty conceptions of the natural mind, that it "is like unto treasure hid in a field:" It is out of their sight—It has come without observation; for it was so small that it is likened unto "*the least of all seeds*:" And as it is to become a great mountain and fill the whole earth, to become "the greatest among herbs," to exceed all other kingdoms, as a matter of course there must be a very great increase and growth to accomplish this work. Its leavening work must go forward "till the whole is leavened"—till "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." This is not a temporal millennium so called; O nay! Just hear the prophet, and while you listen to him remember that what has been described does not commence until Christ appears. "For every battle of the warrior is with confused noise, and garments rolled in blood; but this shall be with burning and fuel of fire. For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace *there shall be no end*, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth *even for ever*. The zeal of the Lord of hosts will perform this." Isa. 9: 5-7. This testimony assures us that there will be no termination to this work: It is to be "from henceforth even for ever." It is a dispensation of mercy combined with judgment, until those who will, may have life: Those who will not have it by following Christ in the regeneration, must drink the bitter cup of God's wrath.

"And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said "The kingdom of God cometh not with observation, (Or margin *outward show*.) Neither shall they say, Lo here! or Lo there! for behold, the kingdom of God is among you." Luke 17: 20, 21. There are two or three things in this scripture which are deserving of particular notice in this place: First, Jesus here teaches us that the kingdom of God would come without any outward show or observation whatever: Hence all those who look for it to come with outward show, will certainly be disappointed; unless they should be so fortunate as to have those words fail. In the next place, as it was to come without observation, would it be there amongst them and they not know it! This proves that there would be Pharisees upon the earth *after* the kingdom had come: Hence it is obvious that they were not all destroyed previously, in order to make room for it to be set up. Now as the kingdom was to be established, and the Pharisees not know it, the fact that they are now ignorant of its existence and presence, altho it is here in their midst, is a powerful evidence in its support. Again, as has been previously shown, the coming of Jesus Christ, and the setting up of the kingdom, are simultaneous events: And as himself declares that the kingdom should come without observation, I see no possible way of evading the conclusion, that he too would come without observation. "Behold I come as a thief." The adroit thief makes very little parade or show while engaged in his business.

The clouds which are frequently spoken of, in, or with which he is to come, are evidently clouds of saints, and not clouds of vapor. That men are sometimes spoken of as clouds, both the righteous and unrighteous, is evident from the following scriptures: Heb. 12: 1; 2. Peter 2: 17; Jude 12; Rev. 11: 12. Peter assures us, that the day star, which is evidently the same as the bright and morning star of Rev. 2: 28, and 22: 16, was to arise in our hearts. This is unquestionably the second coming. Now as the bright and morning star (Jesus Christ) was to arise in the hearts of his people when the day should dawn, and as these people are

called clouds, it is manifest that they are the clouds to which allusion is made: These are the "bright clouds" which the Lord will make in the time of the latter rain, which has now commenced, Zech. 10: 1. Remember these are spiritual things, and the natural man receiveth not the things of the spirit; they are foolishness to him. Therefore let me entreat you to heed the counsel of Rev. 3: 18, and obtain that eye salve which will enable you to see spiritual things. You will then be able not only to understand what you have just read, but also the following passage: "Behold, I stand at the door, and knock; if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me." Also John 14: 23. Will you do it?

#### THE SHUT DOOR

next comes in for its share of confession: This I proclaimed with much zeal for some time, and did it honestly according to the best light that I could obtain. That a work had taken place, such as had not before been witnessed, in connexion with our proclamation of time, I could not doubt, neither do I doubt now. It is true however that I did not at first apprehend it in all respects in its true light; and indeed it is probable that there will yet be an increase of light relative to it. That I was correct so far as the close of the dispensation was concerned, I am more firmly established in than ever; but I was mistaken in declaring that there would be no more saved. The chief cause of this however was those erroneous views which I cherished in common with others relative to the manner of Christ's appearing—the length and character of the day of judgment &c. &c. That the dispensation of the first advent has closed I doubt not; and the dispensation of the fullness of times, or of the second coming, is now ushering in. Those who obtain salvation from henceforth, must obtain it through the door named in Rev. 4th.

In connexion with the setting of the throne, or establishment of the kingdom which is brought to view in that chapter, there is seen an open door in heaven. The perfect state—The last glorious dispensation is opened when this takes place, and the doors of all previous dispensations are now closed. All those indulgences and gratifications which were permitted on account of the hardness of heart, or from any other cause, can no longer be allowed—They cannot be taken through this door: Here is the "Fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness;" and no one can pass without a thorough cleansing.—The supper is prepared, and the invitation has gone forth to those who "were bidden, Come; for all things are now ready." And now we see those who wish to cherish their selfish separate interest, excusing themselves because they "have bought a piece of ground," or "five yoke of oxen." And those who wish to gratify the flesh, "I have married a wife, and therefore I cannot come." Hence it is obvious that in this dispensation, after the marriage supper is prepared, there is buying and selling of lands and oxen; also marrying and giving in marriage, as in the days of Noah: And it is also obvious that those who do this cannot have a share in that supper; they are foolish virgins, their lamps have gone out, and "the door was shut," and they are left out yonder engaged in that work which belongs to the old dispensation. This with many other passages clearly teach that a separate selfish property interest, the marriage relation, &c. &c. do not belong to the kingdom of God: And that as long as mankind retain them, they cannot obtain a place in that kingdom.

At the time that the Angel, Rev. 10th. was swearing, with one foot upon the sea, and the other upon the earth through the advent people, "that there should be time no longer," the God of heaven began to "roar from Zion, and utter his voice from Jerusalem," in "a Holy, Sacred and Divine Roll and Book, to the inhabitants of earth." He also required that the inhabitants of Zion should cease their public assemblages for the world, close their doors, and worship him "in a retired situation, humbly supplicating the mercy of the Lord their God, both for themselves, and the rest of the inhabitants of the earth. This was complied with, and consequently there were no public meetings for some three years. Those doors are now open however, and public meetings are again being held.

Having introduced the "Sacred Roll," I will say



something relative to what it contains; and also in reference to the source from whence it came. I am aware that a large proportion of the professors of religion in those times, seem ready to rush into a fit of pious horror at the bare mention of a revelation from the living God! But do they believe themselves to be the Church of Christ, or at least that the Church of Christ exists among them? If so, then why be so horrified at the idea of revelations and prophecies? Does not the gift of prophecy belong to the Church, or body of Christ? Such is the Apostles testimony, 1 Cor. 12: 28. And if there were not a body of people somewhere on the face of the wide earth that had this gift, it would be good evidence that there was no Church of Christ on earth. Hence when I hear a body of professed Christians discarding all further revelation, I have sufficient evidence to show that they do not belong to the body of Christ. But again, it would be impossible to fulfill the predictions of the ancient prophets: did we not have revelations from God in these last days? Witness Isa. 2; Micah 4; Joel 2; Rev. 10: 11; Heb. 12: 22-25. Here are prophecies and scriptures which evidently relate to the last days, to the time when the kingdom and Zion of God are established upon the earth, to the time when every thing is being shaken that it is possible to move. Then God shakes. That work has commenced; and now, "see that ye refuse not him that speaketh."

Again, it is proved by analogy. At the introduction of all former dispensations, God has manifested himself in some way to those concerned in the work, and has given them laws for their regulation through that dispensation. Also there have been revelations at different periods during the continuance of those dispensations. And shall we now suppose that he has changed so much as not to carry out this principle, in this last dispensation to the fallen race of men? Surely not; he has not thus forgotten himself nor his creatures. A great work is yet to be performed upon the earth, and the prophet has declared, "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." Amos 3: 7. His prophets of course are in the Church, the body of Christ, and his secret is with them, because they fear him. Of course there must be a revelation, or they could not know his secret.

Having established the fact that we are to expect revelations and prophecies, we are now prepared to approach the contents of the Sacred Roll. The internal evidence showing that it originated with God, is the same kind, as that which shows him to be the author of the Bible.

It has been published as an unanswerable argument against evilers, that such a full code of morals, such holy principles of life and action as are contained in the Bible, could not in the nature of things have originated with wicked men. The only conclusion then is, that it originated with God. For to say that a good man or a body of good men wrote it, and gave it to the world as coming from God, proves that man, or body of men, to be a set of arrant hypocrites, instead of good men. The same argument holds equally good in relation to the Roll. The same purity of life which was led by Jesus Christ, is there required of all his followers: And nothing short of this will answer in this last dispensation.

By the Roll, the marriage relation is clearly shown to belong to the order of nature, or the first Adam, and not to the order of grace, or the second Adam. Hence no soul can be an inhabitant of Zion who does not forsake wife and husband, and follow him in leading a life of virgin purity. And this is just what he himself assured us would be the case with those who attained to this state, or even those who were accounted worthy to attain it; see Luke 20: 35. Here we find that the marriage relation is from henceforth taken away from all those who are the followers of Jesus Christ. Under the dispensation of the first Advent it was permitted them to some extent. See Matt. 19: 10-12, 1 Cor. 7, & 1 Tim. 5: 11-15. But these permissions have run out, and souls must come in through the door of the second advent, the door which John saw opened in heaven, or not come in at all. They must now acknowledge a Mother in the new creation, as well as a Father.

In this Roll, the law has also gone forth from Zi-

on to the nations of the earth, defining the law of nature, and requiring them to yield obedience thereto, or be destroyed from the earth by the heavy judgments of God. Obedience to this law will restore the nations to that state of innocence and peace which Adam enjoyed before he fell. In that state marriage is honorable, or lawful, and the bed undefiled. But in order to keep the bed undefiled, there must be no lust or lustful intercourse. Hence Jesus said, "That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart."

The law of nature must be followed which will lead to cohabiting at proper times and seasons, for the sole purpose of multiplying and replenishing the earth. Oppression in all its forms war and blood shed, with its countless myriads of heart broken widows and poor weeping orphans; licentiousness and debauchery, with all their horrid and ghastly train of victims, will no more be seen on the face of the earth.

This is the state where "the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice den." Isa. 11. From this state of nature there will come "boys and girls to play in the streets of Jerusalem;" and eventually these boys and girls will become "old men and old women dwelling in the streets of Jerusalem, and every man with his staff in his hand for very age." Zech. 8.

This is the only view which I have yet heard of, that will harmonize and fulfill all those predictions. The prophets plainly teach us that there will be both sucking and weaned children in the millennial or new creation state; as they are identical, and neither can commence till Christ appears to establish his kingdom.

The views of the so called church, places the coming of Christ, the judgment, &c. at the termination of their millennium; which is a complete derangement of the plan of God. On the other hand the advent people, notwithstanding they have advanced so far beyond the position of the old church as to connect the coming of Christ with the introduction, the setting up of the kingdom, &c. Still so natural and gross are their views relative to the manner in which events are to take place, that such predictions, as those just cited can never be fulfilled in their millennium; they will have no sucking children there; no old men there with their staffs in their hands for very age. It is obvious therefore that these views do not harmonize with the plan of God; hence those who cherish them are doomed to a disappointment.

But in the new earth, and the Jerusalem which God has commenced creating "a rejoicing, and her people a joy," "there shall be no more thence an infant of days," because her inhabitants lead the same virgin life of celibacy, which was led by Jesus Christ, the second Adam. But there will be nations "left round about" over which they shall rule as kings and priests, see Eze. 36: 36, Isa. 14: 1, 2, Ch. 60 & 61. Rev. 2: 26, 27, Ch. 5: 10. These nations will return to the state of nature, the state that Adam was created in, and in that state propagate their offspring. This will give us the sucking child, the weaned child, and the boys and girls playing in the streets of Jerusalem: As there will be a continual passing from this state of nature, the old creation, into Zion, the work of the new creation: The old creation being the state that Adam was created in; and the new creation that state which the second Adam introduced. This gives a harmonious fulfilment of all that class of predictions, and plainly shows that, "of the increase of his government and peace there shall be no end."

The clear and full development of this plan in the Sacred Roll at the time that the advent movement was at its height, plainly shows the close of one, and the introduction of another dispensation at that time.

Before leaving this point, I wish to adduce one more evidence in its support. It is an evidence which no adventist can evade unless he reject the entire advent movement. And even if he were to cast it out of his articles of faith, still there it stands as immovable as Gibraltar's rock.

The evidence to which I allude, is the termination of the Sixth Trumpet, and the second woe of Rev. 9th, in the loss of Ottoman supremacy in eighteen hundred and forty. This point was so clearly

proved by Josiah Litch in his Prophetic Expositions and other writings, that it has been placed beyond the reach of successful controversy. It is not my design to give his argument at this time: Those who wish to examine it for themselves, can find it in the advent library.

As the second woe had passed in eighteen hundred and forty, and the third was to follow quickly, there is no alternative but to place the desolating judgments with which the earth has since been visited and under which her wicked inhabitants are now groaning, under the third woe, and Seventh Angel or Trumpet. And O that the voice of mercy may induce Josiah, and all others who have ever been moved by his unanswerable argument, to escape to Zion and find a refuge from the vials of wrath and judgments of a justly incensed God, which he has already commenced pouring upon the guilty nations.

I am aware that you regard the recent judgments as indications that you are soon to be delivered; and that the nations are to be entirely swept from the earth. But in this are you not pursuing the same course which was pursued by the infatuated Jews? They had been expecting their Messiah: He came, but not according to their expectation; he was therefore rejected and put to death by them. Time rolled on, and the judgments of God began to visit them: The Romans besieged them close within their favorite City, where onen after onen was given as a warning of their approaching destruction: But they, poor infatuated things, turned them all into assurances of certain deliverance; and under the influence of this infatuation they rushed on to their destruction. There was no way for them to obtain their anticipated deliverance, but for them to speedily repent of their wickedness, and acknowledge the Messiah that they had crucified.

This case of the poor Jews is very applicable to the advent people: Christ has come the second time without sin unto salvation; but not understanding it, you have rejected that coming hitherto; and like the Jews you have continued to look for him to come according to your own exalted ideas. Omens of approaching judgments have been given, and those judgments have already commenced their desolating work: But what has been and now is being witnessed, are but presages of something more fearful and terrible than has yet been seen. For, "Judgments shall roll and roll; yea, like the tide of the rolling deep; they shall ebb and flow, flow and ebb," until modern doctors, lawyers, scribes, and pharisees shall learn that there is a God in heaven who will be obeyed.

These omens and judgments which are "sent as scourges for amendment," you suppose indicate your speedy deliverance. But deliverance can only be found by turning immediately from your present course of life, confessing your sins, and taking up a full cross against all that is evil. In this work you will find full deliverance from the world and "all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life."

These evidences plainly show that God has not only been employing the recent movement, to arouse the world to prepare for approaching events; But that it has closed the door pertaining to the dispensation of the first advent, and opened to us a new and far more glorious one. The harmony in point of chronology between the giving of the Roll, and the closing of the door among Believers against the world; and the advent movement, is very important. There is something more than mere chance in this work. And while I deeply regret the errors which were connected with this point for want of more and clearer light, I must still be allowed to confess that I believe "the door was shut."

#### THE DAY OF JUDGMENT

next claims our attention. As already intimated the views which I once held on this point, were erroneous. Like the temporal millennium, the return of the natural Jews to old Palestine, and other kindred notions held by modern scribes and pharisees, it had its origin in the traditions and commandments of men. It is all mere assumption to say, that the day of judgment is limited to twenty four hours, or to any other brief space. No authority can be brought from the Bible to sustain any such position.

The old testament prophets frequently refer to it, and most generally under the term, "that day;" occasionally, however, the term "The day of the Lord," is used. This latter term is also used by Peter; and, as if he foresaw the existing errors, he carefully cautions us against them. After showing us how God had "brought in the flood upon



the world of the ungodly," causing them to perish, and assuring us that "the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men," he says, "But beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. Here we seem to be plainly taught, that this day is at least a thousand years in length. This testimony is too clear to allow of its being limited to a short space of time.

Again Jesus Christ himself teaches us, that the day of his coming, which is the day of judgment, will occupy a *period of time*, and not a mere point. For, "IN THE DAY when the Son of Man is revealed," they will marry wives, and be given in marriage, as in the days of Noah, and Lot. See Mat. 24; and Luke 17. This work requires some time for its accomplishment. This fact also teaches us, that there are more of these outward scenes of terror and destruction, which would accompany the dissolution of the literal heavens and earth by fire, as taught in the creed of the literalists. Who will believe that there would be marrying, and giving in marriage, at the same time that the heavens were rolling together as a scroll, and the earth melting with intense heat! Surely an organ of marvellousness sufficiently large to believe this would be quite large enough to believe Shakerism!

The Apostle Paul in speaking of this day, in the first chapter of his epistle to the Ephesians, calls it "the dispensation of the fulness of times," in which are to be gathered together in one all things in Christ, both which are in heaven, and which are on earth, even in him. Here a period of time is certainly given us, in which the greatest work ever performed in the deliverance of man, (except laying the foundation,) is to take place.

Here I must confess that it is my firm faith, that the great gathering dispensation which is brought to view in this passage, has commenced, and that the gathering there spoken of has begun. This gathering is identical with the gathering of the elect from the four winds of heaven; when one shall be taken and another left. Already do husbands and wives mourn apart; (Zech. 12: 10-14; Rev. 1: 7;) and what is true of husbands and wives in this case, is also true of the other ties of earthly kindred. So that the kindreds of the earth are beginning to mourn or wail because of him; for it is all caused by bearing the cross of Christ. A portion of this at least has already proved true in my own case.

Again this gathering is the same as when we are caught up to meet the Lord in the air, or as some read it, When we are allured away to meet the Lord in spirit. This finds its fulfilment in our being caught away from the dark work of gratifying the fleshly affections and lusts, where we may meet the Lord in a pure, holy, spiritual atmosphere. This work commences when the soul is awakened by the seventh, or judgment trumpet, to a true sense of its loss from God, and seeks in humility to find access to the narrow way—that high way which is cast up for the redeemed of the Lord, through the strait gate of confession. Here he finds the judgment seat, where to open his sins beforehand and let them go to judgment.

But methinks I hear some one saying, is this the judgment of Christ? I thought that Jesus Christ was to judge the world himself. True he is, but let us see what way he is to do it. While it is true that he is to judge the world, it is also true "that the saints shall judge the world." Now how is this? Jesus Christ judges the world, and the saints judge the world. Aye I see how it is; Paul has already shown us, that unless Jesus Christ was in us, we were reprobates; and Jesus Christ himself has told us, "At that day ye shall know that I am in my Father, and ye in me, AND I IN YOU." John 14: 20. Hence every saint has Jesus Christ dwelling in him, which constitutes him a judge. Thus Jesus Christ judges the world in the saints, by means of the word which he has spoken. John 12: 48.

On this point I might say much more; but I will forbear, and leave by saying, that every high look, and every lofty imagination of the proud natural mind, will have to bend low before this "confessional" judgment seat, which it so much despises, before sharing in the bright glories of the pure kingdom of God.

#### THE RESURRECTION

now calls for at least a passing notice. This is an important point, and one that is little understood. That there is a resurrection is as obvious as that man ever fell. By looking at the fall we may be able to ascertain something relative to this point. It has already been shown, that Adam did not fall into a literal grave, at the time the penalty of his transgression was inflicted upon him. "The minding of the flesh is death—was the death which he experienced, and the grave into which he fell. But the minding of the spirit is life." Marg'n of Rom. 8: 6. There is the death that man died, and there is the resurrection which he needs. The mission of Jesus Christ was to give life to the world; and by eating his flesh and drinking his blood we can obtain that life—Not by the body's going into the grave, and coming out again. But how is this? For surely no one in this day can eat the literal flesh, and drink the literal blood of Jesus Christ! Answer: we can only eat his flesh, and drink his blood by living the same self denying, cross bearing life which he lived. This makes us sharers in his sufferings—this is the minding of the Spirit, which makes us partakers of his life—this forms Christ in us; and by having him in us we have what he told Martha was "the resurrection and the life." Having now attained the resurrection, without the body's coming out of the grave, any more than Adam's went into the grave when he fell. I ask how is it possible for the individual to have another resurrection? Is there two resurrections promised to the saints? Certainly not! Then the resurrection of bodies is out of the question.

Paul assures us, that he was crucified, and that Christ lived in him: Gal. 2: 20. Hence he had "the resurrec-

tion;" for Christ is "the resurrection and the life." And it is evident from his writings, that he did not look for the resurrection of his material body. He could talk about the dissolution of this earthly house of our tabernacle, but not a word about its being raised again. On the contrary, "Thou sowest not that body that shall be." He was "willing rather to be absent from the body, and to be present with the Lord;" where he could mingle with "the spirits of just men made perfect." Although he possessed the resurrection and the life, still it is obvious, that so long as he was "at home in the body," he was "absent from the Lord." He could not enjoy that fullness of glory, which he could without that "earthly house." That Paul had thus attained to the resurrection, and also others in the primitive church, is evidenced by his writings, particularly to the Romans and Colossians. There was one thing however, which he had not attained, and that was his crown of glory, or being glorified together with Christ. He had died, and his life had been hid with Christ in God, and thus he must sleep in Jesus, till the second manifestation should reveal the glory. Then he could be born into the kingdom a glorified Son. Previously, he was but a son by adoption. See Rom. 8: 15; Gal. 4: 5, 6. But says one, this begins the resurrection at the first advent, and I have supposed that it did not commence till the second coming. True it does, and there is just where Jesus placed its commencement. See John 5: 24; "Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me HATH everlasting life, and shall not come into condemnation, BUT IS PASSED FROM DEATH UNTO LIFE. Verily, verily, I say unto you, the hour is coming, and NOW IS, when the dead shall hear the voice of the Son of God; and they that hear shall live." This is so plain that it scarcely needs comment.

The hour had already come, and already were they beginning to pass from death unto life. But this was accomplished without their passing through the grave. The way to accomplish it was for them to hear his word, and believe on him that sent him. Is such teaching marvellous in your eyes? "Marvel not at this, for the hour is coming in the which all that are in their graves shall hear his voice, and shall come forth; they that have done good, to the resurrection of life, and they that have done evil, unto the resurrection of damnation." This passage is supposed to teach a resurrection of bodies; but is this the case? Let us see. Is there any different means introduced in this passage to effect the resurrection there named, from that named in the other passage? Certainly not! It is the same voice of the Son of God in both cases: hence the resurrection is the same. It is the soul which dwells in "this earthly house" that is awakened, and comes forth in both cases. The difference is simply this: in the first passage, those were alluded to whose "earthly house" had not yet dissolved; and in the latter case, those are spoken of whose earthly house had already been laid in the grave.

They, not the house which they once inhabited, would also come forth in the resurrection, and receive their reward. This implies that there is probation to souls in the resurrection state—the spirit world. That this is the case is clearly proven by a passage in Hosea, which has been much used by many adventists: ch. 6: 1-3. "Come, and let us return unto the Lord; for he hath torn, and he will heal us; he hath smitten, and he will bind us up. After two days will he receive us; in the third day will he raise us up, and we shall live in his sight." This evidently teaches the resurrection—such has been the faith of the adventists. Now mark particularly the next verse: "THEN shall we know, IF WE FOLLOW ON to know the Lord: his going forth is prepared as the morning, and he shall come unto us as the rain, as the latter and former rain unto the earth." Here probation is as clearly taught, as in any other passage in the Bible; and so explicit is the language employed, that it seems impossible to avoid the conclusion, that it follows the resurrection. Then after being raised up, and made to live in his sight, "then shall we know, if we follow on to know the Lord." What language can more plainly teach us conditions than this. Surely it is so plain, that none need mistake it. O my brethren look at these things with unprejudiced minds I beseech you. Lay aside your preconceived views, and receive the truth as it is in Jesus. Fear not the consequences, although it should make Shakers of you. Remember there is but one way, and Jesus said, "I am the way, the truth, and the life."

I will here digress a moment for the purpose of looking at the manner of the coming of the Lord which is named in this passage: "His going forth is prepared as the morning." As all are familiar with the manner of the morning's going forth, it needs no description here. But as the light gradually pours in upon us, in the going forth of the morning, so shall we know the Lord, if we follow on to know him in his going forth. This is the way "the lightning (or light) cometh out of the east, and shineth even unto the west;" and thus Jesus declared he would come "in his day." Luke 17: 24; Mat. 24: 27.

There is one more passage that I will briefly notice before leaving this subject. The fifteenth of first Corinthians is considered by adventists as well as others, as the great bulwark of the resurrection. By them it is thought, that this scripture positively teaches the resurrection of the literal body. This was once my faith. However I have found by an increase of light, and a more careful investigation, that it teaches no such thing. "But some men will say, How are the dead raised up, and with what body do they come? Thou fool, that which thou sowest is not quickened except it die; and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain. But God giveth it a body as it hath pleased him, and in every seed his own body." Here you will observe, that the Apostle uses the simple figure of the sowing, and germination of grain to illustrate the resurrection. Let us examine it with a little

care. The grain is sown, and buried up in the earth, after which it dies, and germinates: for "except a corn of wheat fall into the ground, and die, it abideth alone; but if it die it bringeth forth much fruit." John 12: 24. Its death is gradual work, so also is its germination. This is the Apostle's illustration of the resurrection. It is a perfect one, and will have a perfect fulfilment. But how are we to find a fulfilment of this in the resurrection of the body? How is that like the grain to die after it is put into the ground? This can not be done, as it dies before. Hence there is no fitness in the application of this part of the figure. The body must therefore be left out of the question, and we must look elsewhere for its accomplishment. But what is sown? Answer: "It is sown a natural body." Well how is this? Answer: "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap;" (that is, "every seed his own body:") "for he that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting." Gal. 6: 7, 8. In order to sow to the spirit, the "natural body" must be "crucified with Christ;" this will cause the "corn of wheat to die," and then it can be quickened, and bring forth much fruit. This, like the dying, and germinating of the grain, is a progressive work. This work perfected, will give us a body fashioned like unto his glorious body." The "vile body," is the same as the "natural body"—"the body of the sins of the flesh"—"the body of sin," &c. &c.

Much more might be said, but I will leave for the present, and will draw this already lengthy confession to a close, by confessing that I am exceedingly glad, that I have been gathered to the body—the Zion of God on earth, where I can mingle with the faithful, cross bearing children of our dear Heavenly Parents—where I can go forth in the dances of them that make merry. If there be any truth in what is called Christian experience, then that which is usually termed Shakerism is the living, burning truth of God.

How often has it been remarked during the progress of a revival of religion, in years past, that if the devil could get the young people to *loving each other*, he would destroy their religion, and thus succeed in carrying his plans. And thousands there are who have commenced, or at least, were on the point of commencing in the spirit, but have ended in the flesh. Such facts demonstrate, that the principles which govern the mind, when it is about to enter the marriage state, are at war with those principles which prevail in the kingdom of Christ. Hence the excuse, "I have married a wife, and therefore I can not come."

And now I will bid ye all a kind farewell, inviting you to come and see us, and prove the work for yourselves. And I fervently pray, that you may not be found amongst those who "despise the day of small things." God has already commenced shaking the kingdoms and nations of earth; and that shaking will go on till every knee shall bow, and every tongue confess. *For thy life then escape, remembering Lot's wife.*

G. W. PEAVEY.

Watertown, N. Y. April 1847.

¶ We cannot too strongly recommend to the attention of our Advent brethren, the foregoing "Confession" of brother Peavey: It contains matter of vital importance, not only to our Advent friends, but to every honest enquirer after truth. We earnestly solicit all into whose hands it may fall, to give it an attentive perusal, and not neglect it in consequence of its great length; for we feel persuaded that when once fairly begun, you will feel unwilling to lay it down until you have read it through, when you will doubtless feel richly paid for your labor.

We have printed 400 extra copies for gratuitous circulation, which will be sent to the order of those who desire them for distribution.

¶ L. D. Grosvenor, you will perceive that we cannot furnish all the back numbers you desire, but such as we have we send. We have on hand a considerable quantity of most of the back numbers and will gladly supply, as far as we are able, all who desire them.

¶ The pamphlets are now ready for the supply of orders, and may be obtained at the rate of \$6. per hundred, \$1. per doz. or 10 cents single.

#### LETTERS AND RECEIPTS

For three weeks ending May 26.

Jonas Nutting for Society at Shirley, 7.00; Lucius Southwick for Society at Groveland, 3.00; James Holmes for Society at West Gloucester, 5.00; John P. Brookins, 5.00; Alexander Covvill, 5.00; H. D. Goodenough, 5.00, and 50 for L. Young. Stephen Whiting, 50 each; Loren Whiting and Dr. H. Grosvenor, John Hardin, 1.00; G. R. Runyon, J. R. Fader, 12.00, (for 200 pamphlets) for the Ch. & Junior Order South Union. Ky; Nancy S. Fairbanks, L. D. Grosvenor for the Ch. at Harvard, 7.00; for L. S. Babbit, 2.00; for Joseph Myrick, Junior Order, 3.00; (all right) for A. H. Grosvenor, second family, 2.00; Ellis Harlow, 50; W. James, 50; Moses Clements, 50; G. W. Peavey, 1.00.



# THE DAY-STAR.

If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out with  
out mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb." Rev. 14: 9, 10

VOLUME 13.

UNION VILLAGE, O. TUESDAY, JUNE 15, 1847.

NUMBER 2.

## THE DAY-STAR

Will be published on the 1st & 15th of every Month, by the UNITED SOCIETY OF BELIEVERS, (called SHAKERS,) at UNION VILLAGE, WARREN CO, OHIO., at the rate of \$1.00 a year, payable in advance. All communications for publication—or on the business of the paper, should be addressed—POST-PAYD, to the Editor, "UNION VILLAGE, LEBANON P. O. WARREN CO, O.

E. JACOBS,—Editor.

### THE JUDGMENT DAY.

The Judgment day so long predicted,  
Has at length appeared in sight;  
Now the sinner is convicted,  
Now his deeds must come to light.  
Here the Judgment seat is fixed,  
Firm as Heaven's eternal throne;  
Saints and sinners can't be mixed—  
Each must find their final home.

Now the books are all unsealed—  
Now the dead, both small and great,  
Hear the words from God revealed:  
You must know your final state.  
None can hide the least transaction,  
Every word and deed an't thought;  
All deceit and party faction,  
To the judgment seat is brought.

Behold what horrors seize the sinner,  
Who is covered from the light;  
Every guize is growing thinner,  
Every wrong he has to right.  
Christ from heaven is now descended,  
We have heard the trumpet shout;  
Sin with him can not be blended,  
He will sift the sinner out.

O then rejoice ye sons of Zion!  
Who have brought your deeds to light;  
You are freed from chains of iron,  
Now rejoice in heaven's light.  
You have walked the path that's lowly,  
In the way that's just and pure;  
Now receive a crown of glory,  
Which forever will endure.

Harvard, Mass.

### WISDOM OF SOLOMON.

BETTER it is to have no children, and to have virtue; for the memorial thereof is immortal: because it is known [approved, margin.] with God & with men.

When it is present, men take example at it; and when it is gone, they desire it: it weareth a crown, and triumpheth forever, having gotten the victory, striving for undefiled rewards.

But the multiplying brood of the ungodly shall not thrive, nor take deep rooting from bastard slips, nor lay any fast foundation.

For though they flourish in branches for a time, yet standing not fast, they shall be shaken with the wind, and through the force of winds they shall be rooted out.

The imperfect branches shall be broken off, their fruit unprofitable, not ripe to eat, yea, meet for nothing.

For children begotten of unlawful beds are witnesses of wickedness against their parents in their trial.

But though the righteous be prevented with death, yet shall he be in rest:

For honourable age is not that which standeth in length of time, nor that is measured by number of years:

But wisdom is the gray hair unto men, and an unspotted life is old age.

He pleased God, and was beloved of him; so that, living among sinners, he was translated.

Yea speedily was he taken away, lest that wickedness should alter his understanding, or deceit beguile his soul.

For the bewitching of naughtiness doth obscure things that are honest, and the wandering of concupiscence doth undermine the simple mind.

He, being made perfect [sanctified or consummated, margin.] in a short time, fulfilled a long time.

For his soul pleased the Lord; therefore hastened he from among the wicked.

This the people saw, and understood it not, neither laid they up this in their minds, That his grace and mercy is with his saints, and that he hath respect unto his chosen.

Thus the righteous that is dead shall condemn the ungodly which are living; and youth that is soon perfected, the many years and old age of the unrighteous.

For they shall see the end of the wise, and shall not understand what God in his counsel hath decreed of him, and to what end the Lord hath set him in safety.

They shall see him, and despise him; but God shall laugh them to scorn; and they shall hereafter be a vile carcase, and a reproach among the dead for evermore:

For he shall rend them, and cast them down headlong, that they shall be speechless; and he shall shake them from the foundation; and they shall be utterly laid waste, and be in sorrow; and their memorial shall perish.

And when they cast up the accounts of their sins, they shall come with fear: and their own iniquities shall convince them to their face.

Then shall the righteous man stand in great boldness before the face of such as have afflicted him, and made no account of his labours.

When they see it, they shall be troubled with terrible fear, and shall be amazed at the strangeness of his salvation, so far beyond all that they looked for.

And they repenting, and groaning for anguish of spirit, shall say within themselves. This was he whom we had sometimes in derision, and a proverb of reproach.

We fools accounted his life madness, and his end to be without honor:

How is he numbered among the children of God, and his lot is among the saints!

Therefore have we erred from the way of truth, and the light of righteousness hath not shined unto us, and the sun of righteousness rose not upon us.

We wearied ourselves in the way of wickedness and destruction; yea, we have gone through deserts, where there lay no way: but as for the way of the Lord, we have not known it.

What hath pride profited us! or what good hath riches with our vaunting brought us!

All those things are passed away like a shadow, and as a post that hasteth by.

And as a ship that passeth over the waves of the water, which when it is gone by, the trace thereof can not be found, neither the pathway of a keel in the waves:

Or, as when a bird hath flown through the air, there is no token of her way to be found; but the light air being beaten with the stroke of her wings, and parted with the violent noise and motion of them, is passed through, and therein afterwards no sign where she went is to be found:

Or, like as when an arrow is shot at a mark; it parteth the air, which immediately cometh together again, so that a man can not know where it went through:

Even so we, in like manner, as soon as we were born, began to draw to our end, and had no sign of virtue to show; but were consumed in our own wickedness.

For the hope of the ungodly is like dust that is blown away with the wind; like a thin froth that is driven away with the storm; like as the smoke which is dispersed here and there with a tempest, and passeth away as the remembrance of a guest that tarrieth but a day.

But the righteous live for evermore; their reward also is with the Lord, and the care of them is with the Most High.

Therefore shall they receive a glorious kingdom, and a beautiful crown from the Lord's hand: for with his right hand shall he cover them, and with his arm shall he protect them.

He shall take to him his jealousy for complete armor, and make the creature his weapon for the revenge of his enemies.

He shall put on righteousness as a breastplate, and true judgment instead of a helmet.

He shall take holiness for an invincible shield. His severe wrath shall be sharpened for a sword, and the world shall fight with him against the unwise.

Then shall the right-aiming thunder-bolts go abroad and from the clouds, as from a well drawn bow, shall they fly to the mark.

And hailstones full of wrath shall be cast out as out of a stone-bow, and the water of the sea shall rage against them, and the floods shall cruelly drown them.

Yea, a mighty wind shall stand up against them, and like a storm shall blow them away: thus iniquity shall lay waste the whole earth, and ill dealing shall overthrow the thrones of the mighty.

### Terms of the Paper.

In making an alteration of the terms of our paper, on the first page of the last number, in our absence, an error was committed. The design was to decrease the subscription price one half; the previous price being "50 cts. per vol. of 13 numbers," and those numbers containing only four pages. That would be 2.00 for 26 numbers—or 2.00 per year, published semi-Monthly. It is now proposed to issue the paper semi-Monthly—8 pages in the room of 4, on the 1st and 15th of every Month, at one dollar per year, payable in advance—beginning with the present volume.

These rates will hardly pay for the paper—with our present list of subscribers; but the object not being to make it a money making concern, but to benefit and save our fellow men, we hope thereby to increase its circulation.

Our next number will contain a *Prospectus*, which we wish to have published as extensively as possible in the religious and secular papers of the day. It has been suggested that the Societies of Believers, act as agents for the paper, by receiving and forwarding the names of subscribers, and funds; and also to procure the publication of the forth-coming *Prospectus*, in as many of the papers in their respective neighbourhoods, as they conveniently can.

(\*) E. Meriam, a Meteorological observer, of Brooklyn, Long Island, in a work edited by him, gives in the index, a list of forty-four earthquakes which have occurred between April 26, 1846, and April 27, 1847. Another writer ascertains that his account is imperfect; and that 15 or 16 more have occurred within that time, making about 60 during the last year. This is one of the elements predicted by the Prophets, to be used in God's great work of Judgment upon the nations of the earth:— Still, few are willing to believe this the Judgment Day; and their unbelief will probably continue till desolations by Flood, Famine, Pestilence, and the Sword, are increased an hundred fold.

(\*) Bro. Lucius Southwick, writes that a shock of an earthquake was felt at Mount Morris, N. Y. on Wednesday evening, April 21st so severe as to jar the buildings, and in some instances, shook dishes from the tables.



## IRELAND.

Within a few brief Month's nearly 40,000 human beings have died from starvation in this ill fated land; and notwithstanding the cargoes of breadstuffs which the hand of charity has sent to their relief, suffering still continues. "The hour of God's judgment has come," and the nations of the earth, in rapid succession, must feel its awful weight. This afflictive dispensation is dark and mysterious to many, because it falls so heavily upon the oppressed poor, while the lordling oppressor escapes. We know that human reasoning would call for God's Judgments, first to fall upon those who are the direct cause of so much suffering. So it might be argued that the Head of the Great Image—the prophetic symbol of the crowning excellence of all human governments, should first be smitten in order to bring those governments to an end, preparatory to the establishment of the reign of righteousness: But God has decreed that the feet of the image should first be smitten; and then the head, with the rest of the body must crumble into dust, when the foundations thereof are removed. A recent account says,

"What famine has spared, disease is preying upon with a destructive and unrelenting hand. Fever rages in the country districts of Cork. At Dunmanway two men were found dying of disease who had crawled into a dyke, whence the guardians, as they returned from the workhouse, had them removed to the hospital. The Cork 'Constitution,' remarking that fever was 'filling the graveyards' of the county, illustrates the truth of its statement by adding, that one gentleman in Kilmore lost 'seven tenants in one day.' In the City of Cork, on the 16th ultimo, three children of one family died within an hour of each other, and the only remaining members, father and mother, are in the same disease, and considered hopeless. In a parish in the county of Roscommon, Roskey, the priest, in a letter to a weekly paper (the 'Register,') states that a townland in his cur., on which seventy families resided a brief time since, is now entirely desolate, and not a house remains. The people had either drooped under disease and famine, or had fled through fright. The reverend gentleman complains also that a system of proselytising his flock had been put into operation, and forty-one of them who, on Sunday last, had attended at the service of the Established Church, were, he says, rewarded with a suit of clothes each on the succeeding day. The master of the workhouse at Parsons-town had fallen a victim to fever, and the clerk of the union lay sick of the disease. In Castlebar, the Rev. Mr. M'Manus, a Roman Catholic clergyman, had died of fever in gaol, while attending on the prisoners. At Belurber, in Cavan several 'respectable inhabitants' have fallen victims to fever and dysentery.

The system of plunder has again commenced in the country, which we regret to find, is of a very heartless character. In Westmeath, the house of one man was broken into, and robbed by a large armed party, and five cwt. of oatmeal together with some articles of clothing and linen yarn, were taken away; while, in another instance, in the same county, one cwt. of oatmeal was forcibly taken out of a poor man's house, and a sum of 24s., which he had gathered to purchase seed oats for his land. In Youghal, county Cork, an organized attack was made upon the bakers' shops, but little mischief was done; yet it is a further proof of the frightful progress of disorganization. Another fact we may mention, which we find stated in a Cork paper. A man in that city committed three deliberate crimes in one week, in order to get himself maintained at the public expense. Twice he escaped from disinclination of the parties aggrieved to prosecute; but he said "He was determined not to starve." There are several cases of death by starvation recorded in the journals; in one of these cases, at Maryborough, the jury agreed in the following special resolution, which they appended to the verdict: "That vast numbers have lost their lives from destitution, more or less prolonged, and many others because they could not procure food suited to their state of health." Of 2600 paupers in the North Dublin Workhouse, 1400 are not natives of, or have had any claims for residence upon the union; the relief committee have decided upon making the rate under the new act uni-

form, a resolution strenuously opposed by those having property in the rural divisions of the union.

The police inspectors have got instruction to report on the quantity of arms held by the peasantry in Ireland, and on the characters of those who generally possess them. This would seem to point towards renewed legislation against their indiscriminate possession.

The papers still teem with murders and attempts to murder. We take the following as one of the most recent:—A few nights ago, two murders were perpetrated at Kiltankin, in this county, within eleven miles of Caher, at the Michelstown side. The facts are these:—A man, named Michael Brien, went to Clogheen to sell oats, and having disposed of them, he returned home in the evening. Two acquaintances of his, named William and Lawrence Cull, came to his house, and after remaining some time they departed. Brien and one of his daughters went to bed, and another daughter, about ten years of age, remained sitting at the fire. In some time after, the Culls entered the house, and took their seats by the fire. The daughter who had gone to bed, meanwhile fell asleep, but was soon aroused by the crackling of fire. She immediately got up, and found her sister burned to death; she then called her father, but he made no reply, and being almost suffocated with the smoke, she left the house. In a short time it was ascertained that the father was also dead. The money for the oats was taken off. An inquest was held on Monday, the 12th ultimo, before William Ryan, Esq. coroner. Dr. Bagwell, after examining the bodies, stated that he found two severe fractures on Brien's head. A verdict in accordance with the facts was returned, and both the Culls have been committed.

STATE OF THE COUNTRY.—Generally, in most of the counties, the tillage of the land has been well attended to; but there are vast tracts totally neglected. Many landlords have supplied seed on loan; but in parts of Mayo, Roscommon, Sligo, Tipperary, and other counties, cultivation is still very backward. There appears to be much less of actual famine, although extreme destitution still prevails in various districts, but generally throughout the country pestilence is at work, and in the workhouses typhus fever exists to an alarming extent. The Kilkenny "Journal" says, "There are about 700 paupers in the hospital of the workhouse, 600 of whom are in fever. Seventy-seven fever patients were admitted from the last board day to this."

#### The Cholera in Asia—Famine in Europe—War in America.

The Almighty's judgments are abroad in the earth. His three terrible executioners, War, Pestilence, and Famine are raging; who shall abate their fury? The cholera is making fearful strides in Asia; sweeping almost the entire population of cities into their great charnel house; seizing with instinctive tread the high roads and the great thoroughfares of the eastern world; tramping, treading, sweeping onward; we can almost hear this PESTILENTIAL SIROCCO, as it hurries on its terrific career. Men wither before it, and are blasted, as stubble in a hurricane of flame. Will it overleap the barriers of oceans! will it pity Europe in her startling misery, and pass her by? will it take a tour of decimation and expurgation over the Western Continent, then wheel back again to the fastnesses of its native home? These are questions that do not disturb for a moment the equanimity of twenty millions, all absorbed in the inquiry, what is a barrel of flour worth, or a bushel of corn, a pound of cotton, or a barrel of pork!

Pass into Europe, and there you see gaunt famine stalking through the land. Men, women, and children, are perishing for want of bread! when the swine and the horse have enough and to spare. THE PITIFUL MOAN THAT COMES OVER THE BROAD ATLANTIC, IS BREAD! Green Erin in wan despair, she who has been so celebrated in poetry and song, as the birthplace and the home of genius, cries, "GIVE ME THREE GRAINS OF CORN!" Europe, the old granary of the world,

the great farm of the nations, has already said to 50,000 mortals: *Get out of the world! Get into your graves!* Your mother Earth out of whose dust you sprang, can not provide you sustenance. Be resumed to your original dust. There is not room or sustenance for you.

England says, in reply to the wailings and imploring cries of down trodden, oppressed Ireland, whom she has been grinding in the dust with the iron heel of oppression for six centuries, *My horses must be fed. I must have the productions of as much earth as mill nourish 10,500,000 men to feed my 1,300,000 horses.* Forty five thousand seven hundred and sixty nine acres of land I devote to the cultivation of hops; 1,000,000 acres for barley; 60,000,000 bushels of bread stuffs the distillers claim, beside large quantities of oats, rye, carrots, and potatoes. The vampires who are fattening upon the life blood of Ireland, in the bosom of Ireland; the distillers, who are converting God's bountiful productions, what the famine has spared, into aliments of poison, cry out *Down!* You shall not eat. We need the grain which fattens your carcasses to sweat out the liquid fire. Get into your graves! poor frightful brood of humanity! There are too many of you. *Get into your graves!*

Oh! what a spectacle is this, to see a nation hale, healthy, and strong, with all the inherent elements of national greatness, its energies repressed, a captive slave, perishing for want of bread, when at this moment, there are in this cornucopia of the earth, 3,000,000 surplus bushels of wheat; 3,500,000 barrels of flour; 17,000,000 surplus bushels of Indian corn and meal, with potatoes, other vegetables and meats in luxuriant proportion, and when the income of an English Duke who has recently died, was amply sufficient to feed 1,500,000 starving men each day on corn and potatoes, at American prices, and that of Queen Victoria 600,000 more! \* O England! what dost thou think of this, proud mistress of 150,000,000, on whose dominions the sun never sets, revelling in all thy regal pride and splendor, what dost thou think of this! Dost thou not see the hand writing on the wall! Thou hast ruled the nations long with a rod of iron; thou shalt not do it much longer. Thou old gladiator of Europe, hoary headed in crime; Justice, though she creeps with lame foot, shall sooner or later overtake the transgressor.

Let us leave the Old World, the battle field of nations; let us come to the land of the stars and the stripes, the boasted land of the free, where the Great Experiment is being tried. Asia is dependent on us for the Word of salvation, the bread of everlasting life. She stretches out her hands beseechingly, and cries, *HELP,* or we shall perish! We dread the terrible fires and scorching wrath of a sin avenging God away in the future!—that long, shoreless, fathomless Eternity! more than the scathings of a blighting Pestilence; a raging Epidemic, which blasts only the body, but can not touch with its corrupting hand the never dying soul! *SAVE US OR WE PERISH FOR EVER.* Europe cries out *BREAD! BREAD!* Feed us out of your granaries. Let your land be the assylum for the wretched and the outcast; let the fires of liberty burn purer and brighter on your Western altars, till we, out of the ashes of feudal despotism, can re-kindle ours.

While the Cholera is raging in Asia, and the famine is consuming Europe, we are not content to live unvisited by these scourges of the Almighty; we are not content to be borne on the full tide of national prosperity, with the blessings of civil and religious freedom universally diffused; but we must enter on a career of rapacity, enslaved by the lust of dominion, and maddened by the insane thirst for conquest; seized and possessed by the phrenzied demon of slavery; we must rush heedlessly on to erase from the map of nations a sister nation's boundaries, and to set ourselves on the high road to ruin; to commence doing the suicidal act of quenching in the Western Hemisphere, the only vestal fire of liberty that glimmers on the earth. Let this be done; let the incarnate demon get the mastery over us;

\* The income of the Duke of Northumberland, who recently died, was \$15,000 per day. That of Queen Victoria is \$6000.



LET THE STAR OF LIBERTY SET; and the hand on the clock of ages shall move backward a half revolution.

Twenty million Anglo Saxons are now combining all their physical and mental energies to crush ten million Mexicans. Already they have invaded their territories; already they have butchered from five to ten thousand of her citizens; torn with anguish the hearts of thousands of widows, and orphans, and sisters, and mothers, and sent at least 1000 innocent females and children into eternity. Now they carry by storm the strongest citadel, and the tower of defence; already they are on the march to revel in their capital, the ancestral halls of Montezuma; soon the neck of the conquered shall be under the iron heel of their conquerors.

What is all this for! By what spirit are we possessed! Are we not content to remain a spectacle to the world and to ourselves? What is there in the condition of Mexico to excite the envy or the rapacity of Americans?

Now we care not what may have been the deficiencies and wrong doings of Mexico; as Christians, as followers of Christ, we insist that there is but one rule of action for nations as well as for individuals: to forgive in their magnanimity their enemies' crimes. God will judge us as *individuals* and not as *masses* in the day of account. As individual members of this great confederacy, in common with the Mexicans, we must answer in the Day of Judgment for all the iniquities of this war. We can not escape it; the responsibility is there; it can not be cast off. There is no utility in butchering men, in mangling their bodies; in hurrying them prematurely into the presence of a sin avenging God; in rending the hearts of mothers, and sisters, and brothers, and wives, and children, in entailing on future generations all the vices and seculent corruptions of a war.—There is no *morality* in it. There can be no *Christianity* in it. We have not yet been purged of the corruptions that were entailed upon us by the last war. When shall we be rid of the evils that will follow a war started by the lust of dominion, of territorial aggrandizement, of Slavery extension! Where are the followers of the Prince of Peace, the conservative power of this government; they who can wield its energies if they choose; why do they not cry out against this war, and all wars! Such times and such periods, alone afford a rare privilege to become heroic, to do a sublime deed, to contend for the right and humanity in opposition to the sentiments of the mass. Some have done it, their reward shall come; but they who act in obedience to the impulse of duty need no reward, nor desire to receive any, save that "peace above all earthly dignities, a still and quiet conscience."

Truly, the Almighty's judgments are abroad; when Pestilence is sweeping, and Famine is withering, and War in its desolations is rioting on the face of the earth. STAY THE VISITATIONS OF THY PLAGUE, O GOD! WE SURELY THEE REMOVE THY AFFLICTING HAND FROM IRELAND; STAY THE RAVAGES OF WAR, AND VISIT US NOT AS A NATION IN THY DESERVED WRATH. CONVINCE US THAT RIGHTEOUSNESS ALONE EXALTETH A NATION; AND THAT SIN IS A REPROACH TO ANY PEOPLE.—  
Christian Journal.

Letter from Sister Fairbanks.

Dorchester, May 12, 1847.

DEAR BRO. ENOCH:—

My influence among my Brethren has been so small, that I shall be obliged to plead some other excuse than that for writing to you, but *Truth is Omnipotent*, and God has said, that in the thing whereunto He sends it, it shall prosper. I have a testimony given me, that will burn its way to some hearts, and wish to give you a short and concise account of it. Late in '42 I found myself after a series of domestic calamities, unnecessary to mention here, destitute of Holy Ghost comfort, and unable to derive it from the Church or her ministers. Hearing of the Advent band, and that God was indeed with them I sought, and found among them that blessed spirit which I had in vain sought elsewhere.

I entered at once and gladly into the work, turning the entire energies of my being to this

one object, namely, to get ready myself, and help others to do so by every possible means. I became a bye word and reproach, and, blessed be God, my heart burns with gratitude to day, that I was counted worthy; but brother, I received through faith into my soul and body what I have ever been obliged to call a *knowledge*, that God was in that work, or I know no God: I understand it so to day. Not aspiring to great things, I tried to do every little thing for the cause, that I could see a chance to do. Forty three, had a sweet sound to my ear, and after what we termed the tarrying time, when the *Cry* came, I knew it was the same, but in greater power. I now firmly believe, that my body was inhabited by a spirit not my own. The amount of it was, I knew, whether waking or sleeping, at home or abroad, that THE LORD WAS COMING. To say I believed it, did not, and does not express my meaning. I dare not say other before the Lord than that I *knew* it. You may judge of my consternation, when my eyes did not see what my soul had known was coming. When in common with my brethren I was obliged to return to my forsaken home, and live on after the same old sort, we could only say, it is the Lord, and we can trust him yet; and he will make it plain. In the succeeding spring came the light from the West concerning a *spiritual coming*. Bless the Lord, my soul drank it in like water, and it did me good; for I did not feel as some expressed themselves, that "it was taking away my Jesus" to take away that *body*. My aim had been to have a Jesus inside, that could not be taken away. Through the mercy of God I have ever known, that an outside work would never do for me, and I rejoiced in my heart when something came that threatened to overturn all our fine theories, and to closely inspect the foundation on which they were built.

After receiving greedily what light brother Squires published, I took up your paper just where you received the light of a spiritual coming, but I soon found you traveling with a sort of rail road speed, with which I found it difficult to keep up, and when you gave notice of your arrival at *Shaker city*, I came to a full stop, and traveled no more with you at that time. The light shone in darkness and the darkness comprehended it not. I stumbled at Mother Ann, and a *new revelation*, not being then prepared to receive so much about a gathering. I knew there must be one, but when and where, and under what circumstances, were questions to which I could give no answer.

The Shakers having deluded so many, I never would visit them until the Lord sent me; and it probably would then be to search out their iniquity. About five weeks since, the Lord laid his hand upon me, and made me comply with an invitation to go to Harvard. From the first hour of enjoying the company of Believers there, not a doubt has visited my mind in relation to their being the people of God. How good the Lord has been to gather me at the eleventh hour, among them. Words fail to express my astonishment and delight at the order, union, and harmony found among that people. You know brother, that like poor Elijah, we thought ourselves alone, and behold this great company. I can not tell how it was, but the Lord seemed to show me in a moment, that whether my feet were planted in Zion or not, theirs certainly were.

To say that I have no trials, no temptations, no difficulties, would not be true; but my search after God's people is ended. I know where they are, and the best of it all is, I know I belong to them.

And now a word to my dear Advent Brethren: How shall I address you! How persuade you to look at this unwelcome subject! and why unwelcome! Sin my brother, my sister, sin lieth at the door! Now look carefully. Do you stand apart, aloof, separate, as you did at the ever memorable tenth, or have you become more like the world, or are you following the fashions of this world! Stop one moment, hear your pattern: "The children of this world marry, and are given in marriage, but they that are accounted worthy to obtain that world and the resurrection, do neither. It remains for them, (though according to the law of this world they have wives,) to be

as though they had none. This will undoubtedly meet the eye of some who know in time past that God commanded them to give up their wives, but have since allowed themselves to be cheated into the idea that he required them to take their gift from the *Altar*, yea, deceived by him who opposeth and exalteth himself above all that is called God!

I feel to day as if I would not touch this subject for countless millions, uncalled of God; and had not the most distant thought of doing it when this communication was commenced; but I love the poor wayward wandering people with whom I left Egypt's dreary coast, and cannot well bear to see so many fall in the wilderness. We do not forget perhaps, that it is the lusts of the flesh that is at war with the Spirit, but antichrist seems to have succeeded completely in blinding our eyes to the most powerful of them all, and we, poor dupes to his art, are fruitlessly engaged in lopping off the branches instead of laying the axe at the root of the tree. Bear with me while I entreat—return O return! to where you stood when the Blessed made you understand that you must forsake all, Father and Mother, husbands, wives and children, houses and lands: remember you left every thing behind. Now you think that we who flee to the unvalled villages, and call them the mountains of Judea, and say we have found the body to which the Eagles should gather, are rejecting past experience; I tell you, nay, God gave us a type then, showing *what*, (when sufficiently tried) He required of his people. We are now doing the *real* work; we see the abomination of desolation standing in the holy place, & obey the mandate, "Flee to the mountains." Again, our friends who believe in a personal appearing, (or I think they call it so) have ever claimed the Israelites for a type of our poor selves. Well, when according to your view, you are caught up, and the earth is purified, and you are set down again, all within and without is pure and holy, all just right, but have to drop your type when you enter the land—your battles are all over: The Israelites had just commenced theirs. Now the type fits us exactly. After entrance into the promised land, the threatnings of God are out against us, if we succour, or save any enemy there. There are battles to be fought there, but complete success is the reward of perfect Obedience.

If I have only learned obedience by the things suffered in the wilderness, it is well, Amen.

NANCY S. FAIRBANKS.

"May we all of us, in our respective stations, become more disposed to provoke one another unto love and good works, and less disposed to backbite and devour one another for our opinions—may Christianity have its root in our hearts rather than in our heads—may it show forth its fruit in the purity and integrity of our lives, rather than in the vehemence and subtlety of our disputes. In a word, may the time at length come when every individual in the church and out of the church, Trinitarian and Unitarian, may love his own heresy less than Gospel charity."

Watson.

Letter from Bro. Newton.

West Boylston, Mass. Apr. 19, 1847.

DEAR BRO. JACOBS:—

I wish you to send me the Day-Star, and I send you one dollar with my love. Though a great distance is between us I often think of you, and the time we had at Harvard. I love to meet with that people and join with them in worshipping the true God of Heaven. I was with them last Sabbath and we had a good time: Truly the Lord was there to bless in verily deed, and we could say it was good for us to be there. There was a goodly number of our Advent brethren and sisters present who had set out, and a number of others who came to spy out the good land. I hope they will not be spies only, but truly honest, and willing to have the Kingdom come any way, even if it is down among the Shakers; for in 1843 and 4 I was often said, "not my will but thine be done, O Lord! Amen."

Give my Love to all, &c.

EZRA B. NEWTON.



## THE DAY-STAR.

UNION VILLAGE, JUNE 15th, 1847.

"Strait is the gate, and narrow the way which leadeth unto life, and few there be that find it."

## NORTHERN TOUR.

Bro. Charles Clapp and myself, left home for the Northern part of the state on the 29th of April, by the way of Rail Road to Springfield, where we arrived about 4 o'clock P. M. thence by stage to Richmond a distance of 42 miles, by day break the next morning—thence by Rail Road to Sandusky City on Lake Erie, a distance of about 90 miles, arrived at 4 P. M. and left at 6 o'clock by Steam Boat down the Lake for Cleveland, where we arrived about two o'clock on the following morning. We traveled in company with the Ministry from Union Village, who were upon a visit to the East. Sister Amey Thomson also journeyed with us, on her way to visit her relatives.

We spent the Sabbath (May 2nd) at the Society of Believers at North Union, 8 miles from Cleveland. We had a season of refreshing in the mutual interchange of Christ in Love, and fellowship. This is indeed a loving warmed-hearted people—a living branch of the true Vine. On the afternoon of the same day, we went to Warrensville Centre, a distance of two and a half miles, with a company of brethren and sisters, and held a meeting in the Disciples meeting house. As the notice was short, and the day somewhat stormy and disagreeable, the congregation was small, yet they paid good attention to the word spoken. During the discourse, a young member of the Disciples Church, wished me to read 1 Tim. 4: 1-3. I told him I would do so with pleasure, and commenced "Now the spirit speaketh expressly"—consequently whatever is said is the language of the spirit, and can only be commended to those who can hear the spirit speak. "That in the latter times some shall depart from the faith." So they must once have been in the faith, or they could not depart from it; and if they were in it, they walked as Christ walked, for there is salvation in no other name. "Giving heed to seducing spirits and doctrines of devils." The seducing, was to lead them away from the self denial and purity of Christ and not to it. Hence the doctrines of devils, which is licentiousness, and every base corruption. "Speaking lies in hypocrisy." This has no application to such as never speak any lies at all. "Having their conscience seared with a hot iron." This refers to those who, just like devils, cover up every dark transaction, and never confess their sins, because their consciences are no longer susceptible of its poluting impress. "Forbidding to marry and commanding to abstain from meats." This cannot refer to those who voluntarily abstain from marriage, in order that they may follow Christ in the regeneration, else Paul and even Christ himself, would be brought under censure, as liars, and listeners to seducers and devils. Nor can it have any possible application to those who command nobody to abstain from meats, but upon the contrary are industrious, and lay up in store, that they may feed the hungry, and never refuse to give meat to all who ask. As to the manner in which the above scripture had found its fulfillment, we have no doubt; and we gave the young man such evidence as he did not attempt to gainsay, that it had no application to the body of Believers. "If others wish to find out its true application, let them do it in the way Christ has prescribed for finding out all doctrine." "If any man will do his will, he shall know of the doctrine," &c.

On Thursday (May 6.) our company resumed their journey, and on Friday evening we went, with a company of brethren and sisters from North Union, to Cleveland, and held our first meeting in "Empire Hall," the largest place we could procure in the city. The excitement and anxiety to hear was great—full equal to that which used to attend the Advent meetings in 1843 and 4. The hall was crowded, and a multitude gathered in the passage ways, and in the street, that were unable to gain admittance. The congregation listened not only with attention, but apparent deep solemnity, to the sound of the Everlasting gospel, proclaiming the "hour of God's judgment" already come. The following hymn was sung by the brethren and sisters, in most heavenly tones. God has greatly blessed North Union, with sweet melodious songs.

## MILLENNIAL DAY.

"Let saints rejoice and angels sing,  
The great Millennial day has come;

Archangels shout the heavens ring,  
O far and near the tidings sound!

Let seraphims now chant their praise,  
In holy songs of sweet delight;  
These are the promised happy days—  
Here shines the glorious gospel light.

Again break forth ye heralds bright,  
And spread the tidings far and near;  
Shine forth thou blessed gospel light,  
Through this benighted land appear.

O'er mountains high through valleys low,  
O let thy holy power display;  
Till all the earth shall feel and know,  
The Lord Jehovah rules the Day."

The Adventists in Cleveland, generally treated us kindly, except a few of those who still hold to the literal views. Those few still hold their meetings in the Tabernacle; and brother Robinson who has been preaching for them, preached his "farewell sermon," on the Sabbath after we arrived. We solicited the privilege of holding our meetings in the Tabernacle, and offered to pay for the use of it: The most of the members, with a majority of the Trustees, were willing, but some opposing, we gave it up, and accepted the use of the large brick meeting house of the Universalians, on Prospect street, which was tendered to us gratis. One of these opposing Adventists who professes to be looking for Christ every day, had a long article in one of the daily papers while we were there, upon the "Internal trade of our country." Another said he "would rather have the devil in the Tabernacle than the Shakers," so we gave him his choice, and troubled them no more.

Our next meeting was held in the Universalian meeting house, before mentioned, on Sunday evening (May 9th) at 7 o'clock. The house was crowded, and the order and attention good. Some questions were asked and answered, liberty having been extended to candid inquirers. It was not a hard matter to see the mountain mass of prejudice, which has so unrighteously been accumulating against the people of God, for many years, giving way before the light of Gospel truth. We held two other meetings in the same place, on Tuesday and Wednesday evenings, (May 11th and 12th,) the crowds of people, and the spirit of inquiry still increasing. On Tuesday evening, while lecturing upon the subject of "Christ's Second Appearing and the Resurrection," one man became over heated, and very obstinate in his enquiries—determined to have the Bible prove a resurrection for literal flesh and bones. His queries were all answered with the "Word of God," and in return I asked him, if Lazarus and the Widow's son were raised from the dead, the same as the saints were to be, at, or in, Christ's Second Appearing? He said, "if the Word of God is true they were." I then asked him why it was written, "That Christ should suffer, and that he should be the first that should rise from the dead?" Ac. 24: 13. As he gave me no answer, except some murmuring reproach, charity led me to suppose he had deferred it for the purpose of reconsidering the subject. Not only Adventists, but others in Cleveland, were hospitable and kind, so that we were unable to visit all the places where we were invited. Notwithstanding the literal Adventist, who writes upon "internal trade," had been laboring to convince some, that it would be a violation of God's word, to receive us into their houses. "For whose biddeth them God speed shall be partaker of their evil deeds." It being the chief part of our labor to break off from "evil deeds," and no longer to live upon talk, the cautions aforesaid weighed but little.

On Wednesday we closed our labors in Cleveland, though the interest was evidently on the increase, and the house more crowded if possible than on previous evenings. Our thanks are especially due to our friend Bradburn, and the members of the Universalian church generally, for tendering to us the use of their commodious meeting house; also to the editors of the "Herald" "Plain Dealer," and "True Democrat," for publishing our notices. The "Herald" published a very candid statement concerning Believers, and other citizens manifested their kindness in various ways. All will pass very smoothly till the heaven begins to work, and some of their number begin to take up their cross:—When that takes place it will be no surprising thing if the aspects of the moral climate should change a few degrees. If a score of the prominent inhabitants of Cleveland should decidedly practice and proclaim the doctrines of the cross, the city would soon be in an uproar, lest there should be none left to obey the sacred command to the first Adam—"Multiply and replenish the earth!" While the youth of our land are falling in battle,

by hundreds, and the demon of intemperance destroying its thousands; and the famine and pestilence in Europe and Asia engulfing their millions, no body is willing in our streets lest there should be none left to "multiply and replenish the earth." The devil, (who has the power of death,) may take out of the Gentiles as many as he pleases, and no fears are expressed but what their places can be supplied; but when God takes "out of the Gentiles a people for his name," there can be no satisfactory replacing them.

On Thursday evening (May 13th) we held a meeting in Ohio city, (on the opposite side of the Cuyahoga river from Cleveland,) in the Hall occupied by the Disciples as they are called. If they mean by their title, "Disciples of Christ," ought they not to show how many points in the example and instructions of Christ can be safely neglected, and the character of "disciple" maintained? Those of them that we saw, "Marry and are given in marriage," just like "the children of this world"—they have their wives just as though they had them—buy just as though they possessed, and use this world just like all the rest of its children. The Hall was crowded, whether from curiosity or an anxiety to learn, eternity will determine. At the close of the discourse, a Bro. Mc. Farlane, a professed Adventist, from Detroit, threw out some "railing accusations" saying, it was a disgrace for any man to preach such doctrine as I had been preaching in Cleveland for the past week. Another man, very respectfully requested certain texts to be read, from the writings of Paul, relative to the duties imposed upon Husbands and Wives, Parents and Children; showing that those relationships were sanctioned of God, because they were recognized in scripture. I read the texts, embracing the obligations of Bishops to be "the husband of one wife" &c. And then proceeded to show the manner in which worldly relationships were treated by the apostles. The disciples of Christ were not to do violence to the Law by sundering its obligations, but like him were to fulfill the Law. Hence when the gospel found people bound in a series of relationships belonging to the order of the first, and not the second Adam, it pointed the way out of them, by enjoining a faithful discharge of all the duties imposed under the Law, while they were to live the life of purity set forth in the example of Christ, and while they had wives, "be as though they had none." Paul could not contradict himself; and the highest and holiest reason he had given why a man should "have his own wife" was "to avoid fornication." (See 1 Cor. 7: 2.) not that he might the more easily follow Christ, and better glorify God; but "To avoid fornication, let every man have his own wife, and every woman her own husband." Now if Paul has enjoined it as a duty incumbent upon Bishop's to have "one wife," this is the reason he has given; and if there is a Bishop here who will arise and say before this congregation, that he can not possibly "avoid fornication" without his one wife, we will most heartily join with Paul, and say, "let him have his one wife; but remember after all, that Paul's instructions were, 'follow me as I follow Christ.'" A burst of laughter broke out at this moment from all parts of the congregation, which I did not so fully understand, till I was informed at the close of the meeting that my interrogator was a Bishop of the Disciples Church.

On Friday evening, (May 14,) we held a meeting in the Methodist meeting house at Doane's Corners, about 4½ miles east of Cleveland. The congregation embraced not only the principal proportion of the population of that place, but a goodly number of Believers from North Union, about 3 miles distant. The people were kind and listened with attention. At the close of the meeting, the Presbyterian preacher arose and requested permission to speak. He then proceeded to say that he had used his influence in favor of having this meeting held here, in order that the curiosity of the people might be gratified, and that they might be saved from desecrating the Sabbath, by staying away from the Shaker meeting to be held at North Union on that day. He pronounced the lecture "an infidel discourse" because it was attempted to show that all the reforms, abroad in the world, had only distracted and divided society, in the room of improving their moral condition. Look, said he, at the numerous revivals—at the schools and colleges for religious and moral training of the youth—at the missionary efforts—the conversion of the Sandwich Islanders, &c. and has there been no good done? said he; and thus closed his remarks, after recommending his people to persevere in the good old way. I cited him to some of the fallen reformers, claiming that they could not convert people into any thing better than they were them-



selves. This, he said, was an *infidel argument*—denouncing christianity, because of apostates. I then pointed him to the conditions of discipleship laid down by Christ, and asked him where we should go among all the Schools, Colleges, and Missionary operations of the age, to find these conditions complied with? Had there been time, I purposed to have given a picture of the condition of some of the Missionary fields, particularly the Sandwich Islands. The christianity, in those Islands has not saved the people from fighting to see who shall reign over them, and facts will prove that the Missionary labors have only paved the way for the establishment of the Romish Church, whose adherents already outnumber by far, the subjects of protestant reform: These Roman Catholics, are not as well off as they were before Christianity, (as it is called,) was introduced among them, (according to the doctrine of this prelate.) Had the pure Gospel been introduced, and the life of Christ held forth as their example, they could not so readily have been moved from the hope thus gained.

On Sunday (May 16th) we held a public meeting at the Believers Meeting House at North Union, at 10½ O'clock, A. M. The house was completely crowded at an early hour, so that there was no room for the Society; so we had to resort to the yard, where seats were hastily arranged for the accommodation of some, while others were seated upon the grass, and in their carriages along the public high way. The attention was good considering the crowd, which was large enough to have filled the Meeting house three or four times. Bro. Ashbel Kitchell, formerly an Elder in this Society, but now residing at Union Village, was present and bore his faithful testimony at the close of the lecture. A number of our old acquaintances (15 or 16) in the Advent work, remained and attended meeting with us at the meeting house in the evening. Some of them were constrained to acknowledge that this people do indeed "dwell in love," and therefore must dwell in God. Some of them have taken up their crosses—the gathering work has commenced, and the prospects are fair for its continuance.

On Monday (May 17th) we left for Akron, in company with Brother James Prescott, and Sisters Parmelia, Torry, and Malinda Russell. We arrived on the afternoon of the same day. Bro. Charles and myself called on Bro. J. D. Pickands. He was in a very poor state of health, and so was his wife. He received us rather coolly, and but few words passed between us; but though our words were few, our thoughts were undoubtedly many. How his run, I can not say; but mine run somewhat as follows. Is it possible that this is J. D. Pickands! from whose soul the slumbering thunders of eternal truth once broke forth with such strength and majesty, that the mightiest fabrics of corrupt theology tottered, and a world loving priesthood quailed before him! Is it possible that the man who now meets us with a forbidding frown, and the cold expressions of "How d'e do Mr. Clapp—do Jacobs," is the same one whose very countenance two years since, beamed with the light of heaven, and the fire of whose eye, kindled in honest hearts, the glad hopes of gospel triumph? Then the devil with all his hosts raged against him in vain—now he glories (in a letter to a friend) that the community—the world, do not receive the testimony which we bear. Then the churches in Akron dreaded the light which he bore, which brought their corruptions to view, and the chastening rod of truth which God had put into his hand: Now he cowering sits in silence, and swallows these doses of corruption himself. Whence came this awful change! In the commencement of 1846, at the Cleveland conference, God brought him, with myself, up to the Judgment seat. He fearlessly—with the faith of Abraham, laid his all upon the altar of sacrifice. He wrote a letter to his family, presenting the light God had given him relative to the relationships of the subjects of his Kingdom. O what a searching hour was that! not only with him, but with many others! And how few of all that number have refused to take their gift again from the altar? The most of them have told us that God has given them back their Isaac's again. If God had told us in view of this great day of the "Coming of the Son of Man," to remember Abraham and Isaac, we should have done differently; but when we are commanded to forsake all, and to " flee to the mountains," in view of the tribulations of that day, we are told to "Remember Lot's wife"—not Abraham and Isaac. But this flaming herald returned and took his gift from the altar, and there his testimony died with himself.

I saw and conversed with another Brother, who confessed his sins at Whitewater, and went to carry the word of Salvation to Akron; but when he got there he found a plan of salvation quite popular, whereby a man could sanctify

his lusts, in the room of crucifying them. He says the gathering of the saints is soon to take place, and others of the same company told us that then the work of regeneration, or the Resurrection, was to begin by a spiritual union of the sexes, and by works of generation. Among other fulfillments of prophecy, the brother above mentioned, said that I was the Star spoken of in Revelation, which fell from heaven, &c. I bore a short testimony before him relative to the power of Salvation which we had found—showing that he must fall from the same heaven we had fallen from, as he was altogether too high for God or good men to do him any good. There are a few others of the same class, who are perfectly infatuated in making "provision for the flesh to fulfill the lusts thereof"—thinking it to be the work of God.

We held two meetings in the Universalian Meeting house, Tuesday and Wednesday evenings. The house was filled on both evenings, and the congregation seemed to listen with candor. This being the place where Bro. Charles formerly lived, his old acquaintances flocked around him—heartily pleased to see him. He bore a faithful testimony before them, and called them to witness his former course of life among them—the call of God into the heart searching work in which he was now engaged, and the rich treasure of a justified conscience before God daily. It must produce its effect.

We visited Bro. G. Parly in Springfield, and were cordially received in his family; though none of them seem prepared as yet, for the work in which we are engaged. We returned to North Union on Thursday, by the way of Franklin Mills, and called on Harriet, (Charles's wife,) who received us kindly. She retains the kindest feelings for him, and toward Believers generally. We can but hope that she will soon be numbered with the Israel of God, who are chosen out of the world. We left Bro. Charles to visit with his family, and joined him again at North Union on the following Saturday.

On Sunday (May 23d) we held a meeting at the Disciples Meeting House at Warrensville Centre. According with a request from some of the members, I lectured upon the subject of the Second Appearing of Christ, and the Resurrection, at 10½ O'clock, A. M. A report had been circulated that there was to be a debate, in consequence of which, an immense concourse of spectators were assembled. The people were attentive. In the course of my remarks upon the parentage of the New Creation, Bro. Collins, (their preacher) said: "Will you tell us who Adam's Mother was?" I told him I was glad he had asked the question, as it was very important; and I would read him the answer. So I read him Gen. 1: 27: 5: 1, 2. If he produced a true image, God was his Mother, as well as his Father. "Go on," said he, "I do not wish to interrupt you."

I remained and listened to his discourse in the afternoon. He took the view of the Resurrection which every natural man must; viz. that it is a Resurrection of the natural body, but made no attempt to show that the texts I had quoted were misapplied. I was sorry to hear him resort to so many low, vulgar expressions; and his own congregation also appeared to be mortified—at least I thought if they were not they ought to be.

At the close of his remarks, I stated in few words, that I had heard nothing calculated to present any new light upon Scripture testimony. We had heard it over and over again; and there was nothing in such doctrine sufficiently salutary to prompt them to take up the cross of Christ, and "walk even as he walked." I could see no difference between them and the world—they bought just as though they possessed, and had their wives and children just as though they had them—just like the world—they looked like them, acted like them, and the world loved them—hence I must conclude that they were of the world. It was useless to plead in extenuation of their course as Bro. Collins had done, that Paul said "husbands love your wives." In this we all agree; but while Paul said "Art thou bound unto a wife? Seek not to be loosed," he also said, "art thou loosed from a wife? seek not a wife." Here is his positive command not to seek a wife, after being called into the gospel work. In the second verse following he says, "they that have wives be as though they had none." The meeting was dismissed without further remarks.

On Tuesday (May 25) we took leave of our kind Gospel relations at North Union, and returned home on Thursday by the same route we went.

Sister Emily Seymour, who left us last fall, to attend upon the afflicted family of her son, returned in our absence; and Bro. and Sis. Goodale, from Akron, came a little before us and have gone to Watervliet.

### Letter from Bro. Kimball.

DEAR BRO. ENOCH:—

It is a source of much pleasure and gratification, that I am permitted through Jehovah's goodness, once more to address a brother in the Lord: one with whom I have suffered much, and passed through many trials, for the sake of obtaining that never fading crown of glory which is promised us by our Savior's Gospel. I feel that God has made an instrument of you, my dear brother, in giving his household their portion of meat in due season. "Blessed is that servant whom his Lord when he cometh, shall find so doing."

The Day Star has ever been a profitable light to my soul. While striving to know and do the will of God, by obeying his precious commands, it is comforting to hear from others who are engaged in the same glorious purifying work; and I am glad in the name of the Lord that he has caused this Star to arise and shine over the place where he delights to dwell, as the Star that anciently shed forth its brilliant rays over the birth place of our Savior at his first Advent. God gave the wise men light through a Star which led them to Bethlehem; and may the wise of this latter day, (for they shall understand,) not reject the light, although it may shine through so small a planet. I feel willing to let God use his own instruments, and also to humble myself and say, "Not my will, but thine O God be done."

I think it will be pleasing to you, to hear from your brethren, who with you have forsaken the world, and are now engaged in this glorious warfare. The little company of volunteers who were on the march with me at the time I last wrote you, (embracing thirty in number,) have all safely arrived at their new home. We feel that we are enjoying the blessing of a hundred fold "now in this time," that was promised us upon condition of forsaking houses, lands, brethren, sisters, children, &c. We however, have not yet seen all of our new brethren in the promise, but those we have seen are so full of love, that their hands, as well as their tongues, are used in expressing it. I rejoice that this love is so penetrating that it will reach the heart—"a little heaven leaveneth the whole lump."

I am thankful, Bro. Enoch, that I ever obeyed the light that I received through the Lectures of Bro. Miller—that the kingdom of God was nigh at hand. My prayer has been earnestly offered, "Thy kingdom come! Thy will be done on earth as it is done in heaven." This prayer is now being answered to those who have taken up a full cross, by confessing and forsaking all that God has required of them. Such only can be admitted into the true ark of the Lord. This I believe to be the door, and through this we can rise to meet the Lord. God forbid that any should be climbing up some other way.

The kingdom of God was to be the fifth, and everlasting Kingdom; and to be set up *in*, and not *after*, the days of these earthly kings expire. The stone that is cut out of the mountain without hands, is gradually increasing in size, while the kingdoms of this world are rapidly crumbling to pieces: pestilence, famine, and the sword, are making inroads upon the old kingdoms, while some who have formerly been supporters of them, by way of voting, and taking up arms in their favor, have laid down their carnal weapons, and become united to the new kingdom, which consequently increases the size of the stone. Brother, we are living in a glorious day. I can say "praise our God all ye his servants, both small and great;" and may our voices be in union with that great multitude who are singing, "Alleluia, for the Lord God Omnipotent reigneth! Let us be glad and rejoice, for the marriage of the Lamb has come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white, for the fine linen is the righteousness of saints." May all who have put on this beautiful garment, wear it, and they may be assured that they will hear the well-known sound. "Come ye blessed of my Father, inherit the kingdom prepared for you." This sound is most precious to toil worn pilgrims who have given up all for Christ's sake and the Gospel's—who have put off the old man with his deeds, and have put on the new man which is Christ Jesus—who live not after the flesh, but after the spirit.

Enfield, Ct. May 24, 1847.

ASA KIMBALL.



## Letter from Bro. Grosvenor.

Harvard, May 15th, 1847.

DEAR BROTHER:—

I have waited for others to give you some account of the progress of the common cause in this region; but do not learn that any one has taken up the pen, although, all seem to rejoice in the blessed encouragement which is hereby providentially afforded to the friends of Zion. Neither is it our object at present to exhibit names or numbers. But truly the cause is onward, and a goodly number are looking to this place, mostly of the Adventists.

Those who have united with us in faith and practice, are beginning to gather into order that they may thereby enjoy the blessing of being in communication with the visible body of Christ, in the associate capacity of members one of another.

They all unite in declaring publicly their great joy, that they have found a people who love God, and one another, and hence they ask their former friends; as did the woman of Samaria, "Is not this the Christ?"

It is true the enemies of the cross are trying every means in their power to turn them back to the beggarly elements of the world, but those elements, bless the Lord! "are melting with fervent heat."

One accusation, which is a new one, has come up among the Advent preachers, namely that the Shakers have all the way, been the greatest enemies to the Advent cause. Bro. Charles Ramsdell, asked some of his friends at Nashua, what they would think of such a statement? They replied, that nothing could be more false; as they had frequently conversed with our Brethren, some of whom had been in their meetings, always manifesting a most perfectly friendly spirit towards them; they loved to hear them speak, &c.

Another Advent Brother in a violent paroxysm of opposition said, there was nothing in the words of Christ to favor dancing. (He had forgotten the Parable of the Prodigal Son.) The reply was that all things written in the Prophets, and in the Psalms concerning him, must be fulfilled, thence quoting, "Let the children of Zion be joyful in their King, let them praise his name in the dance" and then from Jeremiah, "Then shall the virgins rejoice in the dance," also, of the dances of them that make merry," &c. Well said the man, "the Law and the Prophets were until John; since then the kingdom of God has been preached, and there is the end of the Law and the Prophets; you have no right to quote such authority; nothing before John has anything to do with these days."—We asked him what he would do with Daniel, the 2300 days &c. O said he, Daniel is an exception of course! We thought we had as good right to Jeremiah and the Psalms, as he had to Daniel.

It is but just to remark however, that prejudice and opposition are fast giving place to reason and inquiry. Most of the adventists who visit us, & whom we visit abroad, are very friendly, and many of them are beginning seriously and prayerfully to enquire "whether these things are so." We think the Day Star is doing good among them, and should be glad to see this little Messenger of Truth more generally introduced.

It is a time of usual health and prosperity at Harvard and Shirley. The season is some three or four weeks later than last year—trees just beginning to blossom. Wishing you, and all the Brethren and Sisters the utmost success in your exertions to benefit your fellow creatures,

I Remain Your Friend,

And the Friend of Zion.

LORENZO, D. GROSVENOR.

## Extract of a Letter from Bro. Whiting.

Enfield Co. May 16th. 1847.

BELOVED BROTHER ENOCH:—

It is with pleasure that I improve the present opportunity of writing a few lines to you. Your little herald of glad tidings, and joy to many people, speeds on its way in this quarter, commending itself to all, and finding access to the hearts of some of the lost children of men. Two friends to whom I forwarded some copies last winter are pleased with it, and their names are herein forwarded as

subscribers, \* \* \* \* I hope they may not only delight to read and know, but ere long to obey the truth in the love of it.

I would add that the health of our family, and the society is good as usual with few exceptions. The prosperity and increase of the same is somewhat encouraging and soul cheering to all who delight to bless Zion, and feel her prosperity.

Since your visit here last Summer, six families have been gathered in, making 33 in number, besides a number of others—over 40 in all.

I often recall to mind the previous seasons we enjoyed at the Camp Meeting, where so many souls heard the word of God, treasured it up, kept it, and brought forth fruit many fold. And I ask myself the question, will the like ever again be enjoyed by me, here in time! My soul replies, yea; and the spirit responds—a better and brighter day dawns upon all the true and faithful children of our heavenly parents:—Yea, a day when "many souls in Zion's fold shall dwell and no more roam."

I desire to travel in the straight and narrow way to Eternal Life, in true obedience and love to the way of God.

Please accept the love of the Elders, Brethren & Sisters at the North Family—also at the Church.

Yours in Gospel Love.

STEPHEN WHITING.

## An Argument for the Atheist.

Dr. Lathrop in one of his sermons, says:—

"If it were true that there is no God, what evidence can the atheist have, that he shall not exist and be miserable after death? How came he to existence at all? Whatever was the cause of his existence here, may be the cause of his existence hereafter. Or, if there is no cause, he may exist without a cause in another state as well as in this. And if his corrupt heart and abominable works make him so unhappy here, that he had rather be annihilated than run the hazard of a future existence, what hinders but he may be unhappy for ever? The man, then, is a fool, who wishes there was no God, hoping thus to be secure from future misery; for, admitting there is no God, still he may exist hereafter as well as here: if he does exist, his corruptions and vices may render him miserable eternally, as well as for the present."

"In all persuasions, the bigots are the persecutors; the men of a cool and reasonable piety are favorers of toleration; because, bigots not taking the pains to be acquainted with the grounds of their adversaries' tenets, conceive them to be so absurd and monstrous, that no man of sense can give in to them in good earnest. For which reason, they are convinced that some oblique bad motive induces them to pretend to the belief of such doctrines, and to the maintaining them with obstinacy. This is a general principle in all religious differences, and it is the corner-stone of all persecution."—

Burke.

## Letter from Bro. Booth.

Rapid, O. April 16, 1847.

DEAR BROTHER:—

I have recently visited North Union, and commenced an acquaintance with the people who, by the world, are denominated Shakers. I had felt for more than a year previous, not only a desire, but what seems to me to have been an irresistible drawing to that place, in order that I might examine for myself and not be entirely dependent upon the testimony of others. The short space of two days and three nights, however, did not afford sufficient time for a full and thorough investigation, but was sufficient for a commencement, and if the Lord permits I intend to pursue the inquiry until I can arrive to a satisfactory conclusion whether the appearance and reality perfectly correspond. I know that in order to do justice to them, and more especially to myself, I must be divested of prejudices which I have heretofore indulged; for to view them or any other subject, through a false medium, will necessarily lead to a false conclusion. The searcher of hearts knows that it is my desire, not only to believe, but to know the truth; and that it is my intention to follow it regardless of consequences. I wish to sit at his feet and learn of him, through

whatever channel he sees proper to communicate instruction.

I have read the "Day-Star" from its commencement, and for a year past with peculiar interest, not because it perfectly accorded with my sentiments, but because it commenced and maintained a fearless opposition to the works of the flesh, attacking the enemy in his strongest hold, and bringing to the light his most secret abominations; revealing the man of sin—that sin which is the parent of a numerous brood, universally prevalent, & as hidden as the shades of midnight. Every person who participated in the spirit of the 10th day of the 7th Month '44 can easily recollect its influence upon his appetites and passions; that instead of inflaming the passions and exciting a desire for sexual intercourse, its tendency was to counteract and deaden that propensity; and that he could not indulge himself in it "with as little compunction of conscience as inhaling the fragrance of a nosegay." I am sorry that Bro. Cook contends for the flesh, & gives his influence, both by precept and example, in favor of the arch enemy which the Lord has doomed to crucifixion, and without which there can be no salvation. Whatever may be the state of his heart we must admit the correctness of the statement of Father M. in the "Herald" in relation to him; "his head is in the fog." O how persons will shift and twist in order to evade the cross and save their lives, while God is bringing his people to the test, and separating the precious from the vile! It is entirely useless for a person who is an advocate for self-indulgence, and who pleads in justification of the practice, not only of looking upon a woman to lust after her, but the gratification of that lust, to labor to convince others who are bearing their cross in this respect, and who are striving to crucify the flesh with its affections and lusts, of their errors. Whatever errors they may have embraced conviction must proceed from some other quarter.

I noticed in a late No. of the "Voice of Truth" a communication from a female who professes to have been for many years a member of the Shaker Community. Her statements are very unfavorable both to their morals and religion. The editor seems to think they have the appearance of being true; & he calls upon all to furnish all the facts they can substantiate, relative to the corruptions of this people: But is this editor willing that his own character should be tested by similar principles? Is he willing to sustain, in the estimation of the public, the character of a speculator of the basest stamp—issuing a weekly periodical, in which he sounds a trumpet of alarm, to prepare the people for the coming of the Lord; which event he says he is looking for every day, and all this for the sake of sordid gain? Such a charge could be sustained, provided evidence like that which he desires to obtain against the Shakers is valid. He knows that a correspondent of the Day-Dawn, also the editor, who are fundamentally one with him in faith, have preferred, or at least insinuated a charge of this nature against him, and it has passed through a second edition in which some mistakes in the first are corrected; still the main charge is reiterated and the editor states that he is knowing to circumstances which go to substantiate it. The caution given in the Day-Dawn will apply in this case: "Beware Bro. Marsh, O beware! lest the measure you mete to others should be measured to you again." "O beware" lest the gallows you design to erect for the Shakers may be the one upon which you yourself may swing. It is not my design at present to vindicate the character of the Shakers, but as an offset to the above, permit me to say that there is a female living near this place who was connected with that body for 18 years: She states that they are as honest as they profess to be.

The proclamation, "The Day of the Lord is at hand" "The hour of his judgment is come!" aroused me from my midnight slumbers, and I was sufficiently awakened to see the corruption that prevailed in both Church and State: I withdrew from both organizations and for a while found shelter in another place. Opposition to the flesh, together with a change of views in relation to a literal advent, with its appendages, separated me from the Millerite body and I now stand with but few associates, waiting, watching, and desiring to be taught of the Lord.

I stand about midway betwixt Mount Zion and the valley below, (fitly represented by the valley of



the sons of Hinnom, which is Tophet,) in which, moral pollution has been accumulating for ages, & at present is on the increase. I wish to escape the corruptions which are in the valley below (which is the world) and find a home in Mount Zion. But the inquiry is, Where is Mount Zion? Can I reach her walls and enter her gates, and become associated with the assembly of the Church of the first born, and an innumerable company of angels, before this earthly tabernacle shall be laid aside, and this mortal shall have put on immortality? If it is attainable my heart and tongue cries out, Let me have my residence there! for I prefer being a door keeper there, than to dwell in the tents of wickedness:—If not, O Lord! give me patience to wait thine own appointed time.

Yours, Sincerely and Respectfully,  
EZRA BOOTH.

The condition of the manufacturers in Vienna is deplorable. Most of the cotton spinners, work at a loss, and have been obliged to diminish the number of their hands. The unemployed spinners are now about 1500 in number. They have neither bread nor work.

## THE DAY-STAR.

UNION VILLAGE, JUNE 15th, 1847.

*"Strait is the gate, and narrow the way which leadeth unto life, and few there be that find it."*

### "THE VOICE OF TRUTH."

¶ The "Voice of Truth" has "long been convinced, that there is no people on earth, more deceived, corrupt, hypocritical, and oppressive among themselves than the Shakers." "Will he be good enough to give his readers the reasons of this long founded belief? Aye, what is the reason? Is it because evil doers cannot remain amongst them, or that "all manner of evil is spoken against them falsely?" Is it any disparagement to a community, that disorderly members either have to reform or withdraw from it? Or should this not rather redound to its credit?

Can he induce the greatest enemies of the "Shakers,"—those who have lived with them, to say that they, or any others were ever encouraged by the Society, to engage in any licentious action? Or, can he persuade them to say that, every thing of the kind is not discountenanced by them? Or, that any one was ever permitted to remain who persisted in any thing of the kind? If corruptions are tolerated, why does every one who wants to live in the gratification of the carnal propensities and appetites, go away from them to the world, where they can indulge with impunity? Why is this so? Why?

The "Voice" still calls for all the evidence that can be substantiated by facts. Does he only want evidence on one side of the question? We shall see. H.

Bro. Marsh thought it hard in 1843, when his Christian brethren disowned him because he was a "Millerite." If they had advertised for all the well authenticated statements that could be produced against the Millerites, in order to prevent him from bringing the great truth of the Lord's coming to bear, would not Bro. M. have set down such a circumstance as one of unparalleled meanness, among the people called Christians? Bro. Marsh, do you remember, the published statements of Reuben H. Brown against the Millerites? and have you come to the place where you wish to know only evil concerning a people? You have boldly set yourself up as a watchman over this people, to watch for iniquity! That is all. You ask no one to testify of the deep tribulation through which pilgrims have waded in the work of regeneration, till their heads have become hoary with years. Before you lift that right hand of yours again, with the vain attempt to tarnish the glory of Zion, read the following. "The Meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel. For the terrible one is brought to nought, and the scorner is consumed, and all that watch for iniquity are cut off." Isa. 29: 19, 20.

¶ We are thankful for letters received from the Societies of Believers in Maine, and at Groveland, N. Y. and should be pleased if they would furnish something for our readers. We have heard that some of the Adventists were gathering at the latter place.

### THE UNITED SOCIETY. ✕

The United Society of Believers, first took its rise in this country, about the time of the Declaration of the Independence of the United States; and at the termination of the 1260 prophetic days, or years, so frequently brought to view in Scripture prophecy, as the duration of the successful reign of anti-christ upon the earth. At the end of those days, "one like the Son of Man" was to receive "dominion, and glory, and a kingdom," (Dan. 7: 13 14,) which is explained (ver. 18) to be the "Saints of the Most High" gathered into an organized government; which is also predicted by Paul, Eph. 1: 10; "That in the dispensation of the fullness of times he might gather together in one all things in Christ." This Kingdom, or Government, was to be small in its commencement—symbolised by a "stone, cut from the mountain without hands," Dan. 2: 45, but ultimately to possess "the kingdom under the whole heavens." Dan. 7: 27. We feel assured that such a government has existed in this country—entirely separated from every other civil and religious institution under heaven, and resting alone upon the protection of Almighty God. As obedience to the requirements of Christ, admits of no physical resistance to unrighteous claims, our taxes are paid in accordance with his Law, "give to him that asketh of thee," &c.

The genius of the existence of this Kingdom of God on earth, lies in its uncompromising spirit of obedience to every commandment of God, when it is made known by revelation, and ratified by the authority which he has established "for the perfecting of the saints." Practicing the self-denial which Christ practiced, and being "made partakers of his sufferings," that we may do the whole will of God, is demonstrated to be the only way of safety and Salvation—the only way in which we can share in the protection of that government which he has established upon the earth. To spend our lives in avoiding every evil, and doing every possible good is a simple way—a plain way, and a safe way: A way that will commend itself to the candor of the honest hearted, though the air should be rent with the denunciations of hypocrites and whoremongers.

While our chief concern is to "crucify the flesh with its affections and lusts," in order that we may know ourselves "in Christ," to "walk in the spirit and not fulfill the lusts of the flesh," who can be more interested than the subjects of this kingdom, in purging away every thing that is wrong? If this government be but a mere trapping of human invention, it will be but a small matter for the Almighty God to serve it the same as he is serving every other system of human invention in this, his Day of Judgment. Who can rejoice with heart felt acclamation, more than the true and faithful cross-bearer, at the downfall of every thing that is opposed to God and his truth? It has also been demonstrated in the kingdom of God now established, that all such as are unwilling to lay open the most secret recesses of their hearts to the scrutiny of God, Angels, and men, can not long remain within the sacred enclosure of that city, whose "walls are Salvation, and whose gates are Praise."

How perfectly self evident, that a conscious innocence—a freedom from guilt—a state of daily justification before God, forms a bulwark of defence as invulnerable as the Throne of Jehovah, against the man of sin, with all his infernal craft of falsehood, corruption, and licentiousness. "The wicked flee when no man pursueth: but the righteous are as bold as a lion." The innocent victim of the cruel despotism of blackhearted persecution, never cow-

ers. If arraigned before earthly tribunals, and falsely accused, how sweet and consoling the reflection, "I have harmed no one—I have done all the good I could—I have followed the example set for me by our Lord, so far as has been in my power to do; and as I am commanded to "fear not them that can kill the body," neither will I give myself trouble or uneasiness about what people can say concerning me while in it."

Who has failed to admire the dignified composure, inspired by the conscious innocence of Paul, when arraigned at Agrippa's Judgment seat! The pomp and splendor of a Roman court sinks into perfect insignificance before him, while he fearlessly dashes at the feet of its highest dignitary, the claims of prophecy, and the terrors of the Judgment day—demanding his decision. "King Agrippa, believest thou the prophets?" And the trembling Monarch quails before him.

O how mean and sordid! How perfectly unworthy of comparison, are all the treasures, blessings, and glories of a fading world, with the riches of Salvation, which can never fade away! And who can realize and enjoy the blessings of that Salvation so well, as those who have complied with the conditions laid down by Christ, and made the sacrifices which he requires? We find this salvation, in the Second appearing of Christ only; as it is written "To them that look for Him, shall he appear the second time without sin unto Salvation." Heb. 9: 28. "He appeared unto us once as "A man of sorrows, and acquainted with grief"—a child of the first Adam; but he has now appeared unto us, "the Lord from heaven"—"A quickning spirit."

As it was an injunction of Scripture that we were to "know no man after the flesh: though we had known Christ after the flesh, yet now henceforth know, we him no more" so the only rule we have left us, by which to know him in his Second Appearing, is by the bringing to light the same spirit that dwelt in him. He being the first that ever bore a cross against every claim of a fallen and corrupt nature—thus dying unto sin, and living unto God by traveling in the regeneration, became the "first born from the dead," and the first fruits of the resurrection:—Thus we are to be dead with him from the rudiments of the world, that we may be raised up and live with him through the faith of the operation of God, which raised him from the dead. This resurrection and new life in Christ, we could not have until his Second Appearing, as the apostacy, or "falling away" was to continue for a "time, times, and the dividing of time," when the man of sin would be revealed, or brought to light, which was to be "consumed by the spirit of his mouth, and destroyed by the brightness of his coming." The spirit that wages an uncompromising warfare against every sin, in our own members, and succeeds in achieving a complete victory from all inbred corruption, is the spirit of Christ—the anointing of God, with which "Jesus of Nazareth, a man approved of God" &c, was anointed. When we have received that anointing, and proved the same by gaining that victory, we can join in the song of triumph, "now is come Salvation, and strength, and the kingdom of our God, and the power of his Christ; for the accuser of our brethren is cast down, who accused them before our God day and night." We are told that this is only a work of sanctification, such as has been professed and enjoyed by the followers of John Wesley, and the more modern adherents of the Oberlin school:—But having had experience in both of the above schools, we realize this work to be far more than either of them. To



sanctify, is to cleanse, and consecrate; or set apart for a sacred use or purpose; and the degree of purity is defined in the language following:—"Beloved now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him *purifieth himself*, EVEN AS HE IS PURE." We never found any thing in the aforementioned cases of sanctification, but a joyful exultation in hope of a Salvation yet future; while the degree of purity actually wrought in the individual, so far from comporting with that exemplified in the life of Christ, would hardly vie with the philosophers of past ages, whose wisdom was accounted "foolishness with God." That sanctification, never led them to suffer with Christ in travelling out of the works of generation, as he was already out of them—being tempted in *all points* like them. Their solemn consecration never saved them from yielding to selfish, fleshly, and impure gratifications, as it did him. Therefore the sanctification of an impure vessel, such a one as never obeyed Christ by forsaking father, mother, brother, sister, wife, children, houses and lands, for his name sake and the Gospel's, is a useless consecration; for God will not dwell in a polluted temple:—Though a man may groan and cry for full redemption, and theorize and speculate eternally about salvation and the kingdom of God still future, the way of salvation he knows not, and the blighting curse of God hangs over him, till he in reality confesses and forsakes all his sins, (not excepting his selfishness and lusts) and is willing to come down and share the blessings of God upon a common level with his people. This is "the common salvation;" the greatest blessing God ever bestowed upon fallen man:—A state of justification arising from a daily cross, adequate to the loss sustained by transgression. And this is only obtained in the Second Appearing of Christ, to them that look for him. Individuals may be aided to comprehend our views of the character of Christ's Second Appearing, by the following expression in regard to his first appearing. Jesus of Nazareth—"he that laid down his life, and suffered his body to be crucified," was the first begotten Son of the Most High God. But that *outward person*, the flesh which suffered, was not the Son of God. "By the analogy of reason, Spirit cannot beget a material body, because the thing begotten must be of the same nature with its father." God, being a Spirit, did create, or *prepare* that body, though it was *flesh*; but it had to be born of flesh to be such, as it is written, "that which is born of the flesh, is *flesh*; while "that which is born of the spirit, IS SPIRIT;"—not flesh and blood. "*A body hast thou prepared me*," said the Son: Then the Son was not the body, though the body was the Son's."

As there was a beginning or commencement of Christ's first appearing, so of his second. The body prepared for him, first appeared in a manger, after being born of Mary; but the Christ, or anointed, did not appear till his baptism, when he was declared the "Son of God." And the consummating work of the first appearing did not take place till the day of Pentecost, and that which followed in gathering together the "first fruits" of the true body of Christ.

The commencement of Christ's Second appearing, Believers hold to have had its commencement in the person of a chosen female, (Ann Lee) because in her was manifest the same spirit that was in "the man Christ Jesus," and from the time of the "falling away" till then, no such cross had

been borne, and no such power of salvation ministered. This same anointing spirit is continued in the body, the offspring of this parentage of the New Creation. A belief in this particular point however, is not, nor never has been made a condition of reception into the society. It is a matter that is never urged upon any one, by older members of the society, but the main point in the commencement of the work, is to take up a cross against all the works of the flesh, and every thing impure in the sight of a Holy God—following Christ in the regeneration. To cultivate love and kindness in all our words and actions, and labor for an increase of union with the Body of Christ daily, is required of us all. Cognizance is not taken of what we *believe*, but of what we *do*, or *practice*. Any person willing to practice upon the moral precepts laid down by Christ and his Apostles, can here find support, sympathy, strength, and protection. It is by thus doing the will of God, that all the members "know of the doctrine." Contention upon points of doctrine forms the smallest item of our communications one with another: In fact it has no existence that we know of, except among the younger members, and even there it soon dies away, where the above named moral precepts are practically maintained.

As a reason however, for believing that the "quickning Spirit," first descended upon Ann Lee, her biographer, after giving a brief account of her connexion with a religious society that had been raised up and taught by Divine Revelation, "That the Second Appearing of Christ was at hand, and that the Church was rising in her full transcendent glory, which would effect the downfall of anti-Christ," says,

"When, therefore, Ann, who by her perfect obedience, had attained to all that was made manifest in the leading characters of the society, still, however, found in herself the seed or remains of human depravity, and a lack of the divine nature, which is eternal life abiding in the soul, she did not rest satisfied in that state, but laboured in continual watchings and fastings, and in tears and incessant cries to God, day and night, for deliverance. And under the most severe tribulation, and violent temptations, as great as she was able to resist and endure, such was, frequently, her extreme agony of soul, that she would clench her hands together, till the blood would flow through the pores of her skin!"

"By such deep mortification and suffering, her flesh wasted away, and she became like a skeleton, wholly incapable of helping herself, and was fed and nourished like an infant, although, naturally, free from bodily infirmities, and a person of strong and sound constitution, and invincible fortitude of mind."

"And from the light and power of God, which attended her ministry, and the certain power of salvation transmitted to those who received her testimony, she was received and acknowledged as the first Mother, or spiritual parent in the line of the female, and the second heir in the covenant of life, according to the present display of the gospel. Hence among Believers, she has been distinguished by no other name or title than that of *Mother*, from that period to the present day.

After having finished her work in planting the infant Church of God in this wilderness, "She was taken out of their sight in the ordinary way of all living, at Watervliet, N. Y. on the 8th day of the 9th month, 1784.

"Thus in the early dawn of the American Revolution, when the rights of conscience began to be established, the morning star of Christ's second coming, disappeared from the view of the world, to be succeeded by the increasing brightness of the Sun of righteousness and all the promised glory of the latter day.

"And thus the full revelation of Christ, in its first degree, was completed; which was according to that remarkable prophecy of Christopher Love, who was beheaded under Cromwell:—"Out of thee,

O England! shall a *bright star* arise, whose light and voice shall make the heavens to quake, and knock under with submission to the blessed Jesus."

#### TO OLD SUBSCRIBERS.

As we wish to regulate our Subscription list, & no longer send the paper where it is not wanted, this is to request all unpaying subscribers to write to us without delay, *Post Paid*, stating whether they wish their papers continued. If they are *unable to pay*, and wish to receive the paper, it will be continued to them *gratis*, provided they signify the same by writing—as above. All unpaying subscribers from whom we hear nothing, will be stricken from our list on the 15th of July. We expect to hold our accounts as good, against those who are able to comply with the published terms, and have not done it.

IRELAND:—The latest Foreign arrival says "There appears to be no mitigation of the miseries of the Irish population. A correspondent of the London Morning Chronicle, writing from Dublin, says, There have been further tumultuary proceedings, and processions of the peasantry in various parts of the country, and the military and police have been in general requisition to keep the spirit of insubordination in check. The reports of the progress of pestilence, are quite disheartening, and notwithstanding all the imports of food, great destitution still prevails, and the markets are advancing. Mortality is still very considerable. According to some calculations, the population has already been diminished to the extent of nearly ONE MILLION, from deaths and emigration."

A terrible state of things! It is stated, that now the pestilence is spreading—and is nearly as destructive in some parts of Ulster, as in many of the western or southern districts. In the northern country of Fermanagh the mortality is frightful. The Cork Examiner contains details of the ravages of pestilence in various parts of that extensive country. A letter to the N. Y. Commercial, says,

"In the streets of Cork, these wretched beings crowd around you at every step, exhibiting themselves and little ones like walking skeletons."

"On my way from Cork to Dublin, I saw more coffins borne to the houses of the dead than might be seen in New York in a year. They were plain shells, with a rope handle at each end, and carried by two men. Every town that I passed through presented evidence of suffering. In each town there is a large depot where the poor assemble to get their portion of 'starvation,' which they carry home on their heads in pails. Even horse-flesh has been found salted down by these poor creatures as a means of subsistence. Formerly they had pigs and potatoes to depend on, but all, all are now gone, and I can not conceive how matters can long continue as they now are; and yet all tell you the worst is to come."

DREADFUL DISTRESS IN SWITZERLAND.—A physician writing from Schull, in the Canton of the Grisons, on the 28th February, says: "The parish of Schull is one vast charnel house. A frightful mortality reigns here.—Each day from forty to forty five dead bodies are interred. There is scarcely a humble dwelling in the Canton into which fever, dysentery, or death have not entered. Graves can not be prepared in sufficient numbers, and the bodies are so hastily interred, that the dogs, scraping off the dirt, draw them out and fatten on their flesh. The feebleness of the inhabitants prevents them from digging deeper. The master of a public school, who had a year since a hundred and forty scholars; now has not one. Half are dead, the rest incapable of raising themselves. The master to support his family, is working on the roads."

#### LETTERS AND RECEIPTS

For two weeks ending June 12.

Exra Booth; David Richmond; Asa Kimball; Harvey L. man; Richard Pelham; L. D. Grosvenor; Elizabeth Har. dy; John Strong. 1.00. A. B. Smolajar.



# THE DAY-STAR.

If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb." Rev. 14: 9, 10

VOLUME 13.

UNION VILLAGE, O. THURSDAY, JULY 1, 1847.

NUMBER 3.

## THE DAY-STAR

Will be published on the 1st & 15th of every Month, by the UNITED SOCIETY OF BELIEVERS, (called SHAKERS,) at UNION VILLAGE, WARREN CO, OHIO., at the rate of \$1.00 a year, payable in advance.

All communications for publication—or on the business of the paper, should be addressed—POST-PAID, to the Editor, "UNION VILLAGE, LEBANON P. O. WARREN CO, O.

E. JACOBS,—Editor.

### TEMPTATION AND RESISTANCE.

BY JOHN PATTERSON.

The winds were rough, and blasts full strong  
Tried many a tall and towering tree;  
The roar was loud, the winds blew long,—  
Oppressors they against the tree.

And many a one was seen to yield  
Before the fury of the storm,  
And prostrate lay upon the field  
A stately, once—now fallen form.

Of these were some, which, long before,  
Had yielded to the sweeping blast  
One single root, then more and more,  
Until the winds triumphed at last.

And others there that never met  
The fury of so wild a gale,  
Uprooted lay,—and ever yet  
Lie still beneath the low wind's wail.

But there was one, one stately oak,  
That stood against the rushing storm,  
And every wild and fearful stroke  
But showed the splendor of his form.

And every blast that tried his power,  
But made it strong, and stronger still,  
Until he stood a stately tower,  
Unaw'd by winds or threat'ning ill.

And that great oak shall stand alone,  
When yielding compeers lowly lie,  
And furious winds have round him strown  
The old and young, the low, the high.

Thus storms of vice assail the soul,  
And many a spirit prostrate lies;  
That once bade fair to reach the goal,  
And grow and bloom beyond the skies.

But that one oak which never yields,  
Nor breaks a fibre to the last,  
Is he, who, grown in virtue's fields,  
Ne'er bent before temptations' blast.

He meets its wrath while others cower,  
And when its fury most assails;  
Resistance to the virtue's power,—  
It yields him to the rushing gales.

### CORRECTIONS.

Waterliet, N. Y. June 17, 1847.

BELIEVED BRO. ENOCH:—

I find by an examination of the "Confession," a few errors which seem to need correction. On the first page, last column, about the middle of the column: for "terminated in the autumn of" &c. read, terminated them in the autumn of &c. Also near the bottom of the same column, for "comparing the 28th of Ez." read, comparing the 28th of Exo. Again, on page 2nd column 2nd, near the middle of the column, for, "and made of oppositions," read, and mode of operations.

On page 3d, column 2nd, near the middle of the column, for, "all that believed were together, had all things common," &c. read, all that believed were together and had all things common, &c. Again, same page, 3d column, at the bottom of the column, for, "I have already anticipated this question in fact;" read, I have already anticipated this question in part. On page 4th, 1st column, near the bottom of the column, for, "The woman also with whom man," &c. read, The woman also with whom man, &c. Also, on page 5th, 1st column near the top; for, "This is one confessional;" read, This is our confessional.

On page 6th column 2nd, near the middle of the column, for, "until those who will, may have

life;" read, while those who will, may have life. Again, in the same column, a little lower down, for, "would it be there amongst them, and they not know it?" read, it would be there amongst them and they not know it. Again, on page 7th, column 1st, near the middle of the column, for, "Then God shakes," read, Then God speaks. Also, a little further down the same column, for, "such a full code of morals;" read, such a pure code of morals. Once more, on page 8th, column 1st, near the top, for, "there are more of those outward scenes of terror," &c. read, there are none of those outward scenes of terror, &c.

Of late we are having something of a stir: a few souls seem to be making their escape to the mountain. Also some others are looking this way pretty strongly; but I have not time to particularize just now. Probably you may hear from us again soon. Farewell in love.

G. W. PEAVY.

Letter from Bro. Crawford.

Pleasant Hill, Ky. June 21, 1847.

DEAR BRO. ENOCH:—

Some time in December last, I was fortunate enough to hear an address, delivered by you to the citizens of Harrodsburg—although I attended the meeting with no other motive than that of seeing a Shaker dance, it was not in vain; for during the course of the Lecture I was powerfully convinced of the truth of Shakerism.—I was really astonished that such a people existed—I had often heard of Shakers, but not of their religion; but this time I heard it in the plain unvarnished truth, and it convinced me that these were the people that were bearing the Cross of Christ, and the persecutions of the world for his sake. I resolved that I would become more particularly acquainted with the Believers; and some few weeks since I visited Pleasant Hill for that purpose. I was received with all the visible marks of friendship and hospitality, and during the course of my inquiries I was treated in the most friendly manner by the brethren and sisters. I soon fell in love with the people of God, and accordingly made a commencement in the work. I feel that I never will regret having devoted myself, in my youthful days, to the service of God. I feel encouraged by the firmness of many of the brethren and sisters in whom I have the utmost confidence. At first there were many things that seemed strange, & some do yet, but I firmly believe, that if I prove faithful in this work, I will prosper, and all will be made plain. I have long been concerned about the salvation of my soul, and I have now found the place where I can live for God alone, and it is my humble prayer, that I may walk in such a manner, as to be worthy of the name of a persecuted Shaker.

JOHN N. CRAWFORD.

### Rules for the Journey of Life.

The following rules, from the papers of Doctor West, were, according to his memorandum, thrown together as general waymarks in the journey of life:—

Never to ridicule sacred things, or what others may esteem such, however absurd they may appear to be.

Never to show levity when the people are professedly engaged in worship.

Never to resent a supposed injury till I know the views and motives of the author of it: Nor on any occasion to retaliate.

Never to judge a persons character by external appearance.

Always to take the part of an absent person who is censured in company, so far as truth and propriety will allow.

Never to think the worse of another on account

of his differing from me in political or religious opinions.

Never to dispute if I can fairly avoid it.

Nor to dispute with a man more than 70 years of age, nor with a woman, nor an enthusiast.

Nor to effect to be witty, or to jest, so as to wound the feelings of another.

To say as little as possible of myself, and those who are near to me.

To aim at cheerfulness without levity.

Not to obtrude my advice unasked:

Not to court the favor of the rich by flattering either their vanity or their vices.

To respect virtue, though clothed in rags.

To speak with calmness and deliberation, on all occasions; especially in circumstances which tend to irritate.

Frequently to review my conduct and note my failings.

On all occasions to have in prospect the end of life and a future state.

### TRUTH.

He that seeketh for goodness and truth, seek the Lord, for he is goodness itself, and truth itself.

He that strives to be industrious and kind, strives to be an image of the Lord.

He that is faithful and true, is an image of the Lord.

He that is kind and loving to his family and neighbor, is an image of the Lord.

He that is faithful and just in all his thoughts, words and deeds, and attributes all blessings to the Lord, is a Christian, a disciple of our Lord, and is in continual worship to Him, for the word is his light and Life, a continual Guide.

### TO OUR READERS.

It has doubtless been observed by most of the readers of the Day Star, that in the first number of the present volume, we made a call on our old subscribers, or all such as had not complied with the terms of the paper, to do so immediately, otherwise their names would be erased from our subscription list—the only answer we have had to this call, as yet, is the return of our papers, which is evidence that our labors are not appreciated; and, instead of a growing interest in the cause of truth, the reverse seems to be the case, and however much this is to be lamented, I do not see that we could alter it by continuing to force upon community that which they are unprepared or unwilling to receive; but notwithstanding the cumulative evidences we have had of this kind for some time past, we had determined to make a still greater effort to circulate the testimony of the gospel, for the benefit of our fellow men, through the Day Star, by issuing a prospectus in the present number, and have it more widely circulated among all classes; but at present we have concluded to withhold the prospectus, as the paper is more likely to be discontinued than otherwise; unless we have indisputable evidence that it will be for the best to continue it, and extend its circulation; in such event we trust we shall be found faithful in our duty.

I doubt not, but a number of our readers will be disappointed in seeing our present conclusions; but we hope and believe, that the Lord will bless every sincere inquirer after truth, with a full knowledge of the same, in a better and more effectual way than through the medium of this sheet, if it seems to be His will to have it discontinued.

H. L. EADES.



## THE BEING OF GOD.

THE belief of the existence of God, of his character, and the relation which subsists between God and men, is the foundation and spring of all religion. The existence of God is proved in the first place, by the consent of all nations; and the argument is corroborated by that consent increasing and becoming more confirmed, as any people become more enlightened in general and consistent knowledge; so that it may be fairly concluded, that none, in any enlightened land, deny the Being of God from real belief; but that those who do, only use such denial as a pretext for giving latitude to their own desires, and not being subject to the will of God, whose nature and ways they do not love, being lovers of pleasure more than lovers of God.

But that the belief of the Being of God obtains among the nations of the earth, is an indisputed fact. Now this belief was either taught by nature or revelation, these being the only two methods of gaining such belief. If the first; that belief is either true, or nature is a false guide, and therefore no more to be trusted; accordingly the necessity of revelation becomes unavoidable, or man must be forever in uncertainty, and existing truth forever unknown, which is absurd. But if nature is true, teaching that God is, the point is proved, and nature is an helper to revelation. But if the belief of the Being of God be said to be through revelation from God, that saying acknowledges that God IS.

And that God does exist, is farther proved by the existence of the things which are seen. For the existence of that which is seen, and otherwise directly meets the senses, is not denied, being self-evident. But that which really exists, is either a necessary existence or produced by another. For it can not be both; because a created, or produced, necessary existence would be an absurdity, an impossibility; for a necessary existence includes the idea, or the attribute of independence, and therefore also of self-existence and self-government. But no material or visible being possesses these attributes. Again; a necessary existence is necessarily what it is, there being no previous or separate being, power or agency, to cause it to be this or that. It is therefore necessarily unchangeable. But no visible being possesses this attribute. A necessary existence is necessarily from everlasting and without any beginning, or initiation into existence; for, to suppose a time when there was no existence, is to deny existence altogether, contrary to self-evident and conscious fact; for no cause can produce an effect equal to itself, much less superior, and nonentity, or no cause, could never produce an effect to be the cause of all other things. A necessary being is necessarily perfect and infinite, there being no supposable objection to the necessary or self existence of an infinitely perfect being which will not equally militate against all necessary existence of the most limited character or attributes; and there is no superior or previous power to set bounds to a primary and necessary existence. But existences are extant and evident to our senses, none of which, thus in the reach of our senses or subject to our immediate contemplation, exhibit or possess the attributes of a necessary self-existent being; they are therefore all dependent on God, a necessary, self-existent, infinitely perfect being, whose wisdom, power and other attributes are displayed in his works of creation, providence and grace. On this principle the existence of God is clearly proved to a demonstration. But further:

What is here stated is not intended to contradict this truth, that revelation and the light of nature agree to support the belief of God's existence. For as the belief, or knowledge of God's existence, was received by man in his first creation, he has never been able, through all the windings of his disobedience, to erase the impression from his heart; however he may have corrupted or transformed it into vain notions; while in the mean time, the revelation of God has not been altogether wanting, which has still renewed the impression, and the light of nature and reason have borne witness to the fact, arguing from the works of God in his creation and providence.

"Because that which may be known of God, is manifest in them: for God hath showed it to them. For the invisible things of him from the creation of the world, are clearly seen, being understood [contemplated] by the things which are made, even his eternal power and God-head," that is, Deity.

It is vanity to plead that the belief of God's existence may be the fruit or workings of the imagination. For the imagination is the imagery, or power of forming on the mind the imagery of things which do exist; and though this imagery may be transformed into a thousand corrupt and inconsistent shapes, it always proves the existence of the original, and the imagination can never extend so far as to a nonentity or annihilation, there being no prototype. And if the mind infers the existence of God from the contemplation of things which are seen to exist, that is a correct testimony of nature that God is. Thus false notions of God among mankind, though formed according to their corrupt inclinations, who have departed from the true God, prove the existence of the true God; and a false worship, or worship offered to idols, proves the propriety of worship offered to the true God according to his own appointment, which has been the original instigation of that impious worship of idols, through the subversion and ignorance of the human mind. Thus the Israelites, being taught of the true God to offer burnt offerings and sacrifices to him, and to praise him in the dance, as at the red sea, when they turned to their idol, and offered the same worship. But this iniquitous conduct was so far from condemning sacrifices and dancing in the worship of God, that it really supported them both, and both alike.

In like manner, before the true Christ did actually appear, the imagination could receive no impression of his character and works, for the want of an original, although much had been said in prophetic language by that Spirit who knew him, which is all made plain enough in the event of its accomplishment, and stands as an abiding monument of the existence of that spirit, whom we call God. But after Christ appeared there could be false Christs in plenty; for the imagination had then found an original. Thus all the incoherent and contradictory, corrupt and insufficient schemes and professions of Christianity, conclusively argue the propriety of Christian worship and the truth of primitive Christianity. And the outcry of many to find the true and perfect way, argues the propriety and originality of that faith which views Christianity as the true and perfect way of God, saving the people who have it from all sin and criminal imperfection.

The common argument that nature produces all her works without the acknowledgment of any pre-existing cause or being besides, is very lame; too much so for any man who is *compos mentis* to depend on it, unless for the sake of warding off conviction and living after his own corrupt will. For in the first place, it lacks acknowledged data. There are no first principles to be stated which command the approbation of common sense. And without these no argument can be supported; for it is vanity to undertake to convince a man of sense, unless the argument be grounded on principles which he either acknowledges, or can not deny without violating common sense, and sacrificing his character as a reasonable man. But there are no such principles from which to argue, that nature, abstractedly from God, produces all the beings and works which we see; and with which we are daily conversant. It remains to be proved that God doth not exist before the above argument can be valid.

On the contrary; it is abundantly evident that material nature can of herself produce nothing which has the appearance of actual operation or power. She is endued with a certain order of production, in each part, according to its own line or species; but turn her out of that particular line, and her operations become abortive, or ineffectual, which proves that all her operations proceed from a superior power. For there is no effect without a cause, the atheist himself being judge, and no effect can exceed the cause, or even equal it. All the works of nature therefore depend on

a power superior to man, her pre-eminent boast for intelligence, wisdom and art.

"The great Creator has kindly established a witness of his unsearchable wisdom in every part of his works, in order to prevent our forgetting him, in the successful exercises of our reason."

That there are existences, some active and some inactive, is not to be denied; but these existences, argue as much in favor of the existence of God as a pre-existing cause, as of nature producing her own works independently of him; not to say much more, when we look at the order and harmony which exist among the works of creation, adapting every part, as far as we are able to comprehend the whole, to the end for which it is created: and Christians can see and comprehend these subjects as truly and as perfectly as the sons of independent nature. Here are an order and harmony, the cause of which none of these sons of independent nature can describe or even discriminately nominate, without having recourse, directly or indirectly, to that being whom we call God. Moreover, the undeniable facts of the fleeting state of all earthly existences, both animate and inanimate, and not only of the fleeting and transient state, but also their uncertainty and subjection to a thousand incidental causes of destruction, none of the animal part being able to retain their present state of existence according to their own choice, and none having in themselves the power of continuance independently of choice, render the notion of self-existence, or necessary existence, or independence in them, too absurd and preposterous to obtain a place among men. For a necessary, self-existent being, not perfectly master of self-government and self-preservation, is as great an absurdity as an intelligent being not conscious of his own existence. Neither is there any such being as is called nature independent of the creatures or productions, or separate from them, to which these sons of nature can point, or show any traces, to prove its existence to men of reason. But their *adorable nature* is dependent for her existence on the fruit of her own womb; (if any such being be supposed;) which, therefore, must necessarily exist previously to her existence, and be the creators of their own creator.

But after all the objections of the atheist against the being of God as man's Creator and Governor, they are easily retorted on himself; for these visible evils, of which he complains, obtain in the world, and the proof can not be destroyed. "The world," says he, "is a necessary agent." If so, it is either intellectual and provident, or it is not; if not, and it is the cause of all things, (according to his doctrine,) it has communicated to man, and in some sort to other animals, that which it doth not itself possess, neither any thing equivalent: which is impossible; for the effect is always inferior to the cause. But if the material world be intelligent, or nature, or the universe, whichever is the necessary agent and cause of all things, the producer of man, it must be cruel indeed to have brought man into being to be perplexed and tormented as he is, during his existence, without the least prospect or intimation of a reparation in a better state; but though, as the atheist says, *the worst of men are commonly the arbiters of the world, and those whom fortune loads with her favors*, and consequently the best of men the most exposed to common evils, yet there is no hope of having matters adjusted in another life. This is inexpressibly more unreasonable, cruel and unrighteous, than the belief of God and his works, who will bring all things to order, and give the upright man a life of endless felicity. In vain therefore may the atheist cavil against the sufferings of Jesus Christ, whom God gave to be a leader and a guide to his people, (I do not say suffering to appease an angry God or satisfy offended justice; this doctrine doth not belong to the gospel,) or of the sufferings of his apostles and other ministers, who were leaders of those whose sufferings are to eventuate in a greater good and better appreciated. If God suffers these things to be, they are not in vain. *They work for us a far more exceeding and eternal weight of glory.* Christianity therefore is the most consistent and righteous, and atheism the most unreasonable and unjust.



"The world," says the atheist "is a necessary agent." And again: "The universe is a cause, it is not an effect;—The world has always been; its existence is necessary it is its own cause." The necessary existence of a first cause is unavoidably acknowledged by all; for, to suppose the first cause to be created or produced, would be to place a cause prior to the first, which is absurd. The necessary existence of any first cause or agent, being admitted, includes, with the same facility of mind and reason, the existence of infinite power, wisdom, and every other perfection. For no reason can be given why a Being of infinite power, wisdom and every other perfection, should not necessarily exist, which would not equally, (not to say more so,) militate against the necessary existence of a being imperfect. The necessary existence therefore of God, infinitely perfect, is admitted with as much facility and simple reason as the necessary existence of the universe, supposing it to be a self-existing agent. There is nothing therefore unreasonable in the belief that God is, and that he is the rewarder of them that diligently seek him.

But the atheist, impatient of restraint, or the least subjection to God, insists that God, if he exists at all, is required to clear the way for man to be happy at once, and to prevent by absolute power every degree of pain or distress; thus implicitly, not explicitly, demanding that God ought to be subject to the will of his creatures in every punctilio; as if that would be reasonable; or as if parents ought to be subject to the desires of children or minors, and use no more chastisement than the minors would love. Would they ever know the benefits of dutiful obedience? But men will all learn in the event, that God is more wise, as well as more patient than they.

But let the atheist tell, why his good, necessary and self-existing nature, the parent of men, hath produced men, and still propagates them, exposed to such miseries, when she has no power nor wisdom to consummate their happiness. For if he insist that light will sometime break in on the people; her cruelty is inexcusable towards those who have heretofore perished out of existence without any fault in them, and those who now exist in the same condition: and for all these there is no hope. For it is poor consolation for my distress that sometime, perhaps a thousand or two years hence, some people will see better times, for a few days, and then sink into an unconscious chaos with all the rest. But the only possible apology for this conduct of the all-producing nature is, that she is absolutely incapable of the sensation of good or evil, happiness or misery, being unconscious, unintelligent and improvident; she is therefore not the parent, or producer, of man, who is intelligent, conscious and provident, having the sensation of good and evil, happiness and misery, both in himself and others, and therefore far superior to his boasted cause, nature. Thus the necessary existence of nature, as excluding the Being called God, is reasoned out of existence.

*Manifesto.*

Letter from Bro. Booth.

Rapids, May 18, 1847.

DEAR BROTHER:—

After an interlapse of four weeks I again visited North Union, and resumed my acquaintance with the peculiar people residing in that place. I am aware of the difficulties attending the investigation of a subject of such importance, when the feeling and prejudices of the mind are so liable to cloud the understanding, warp the judgment, and conduct the inquirer to a wrong and a false conclusion. I suspect that some of my Advent brethren who have visited the Shakers ostensibly for the purpose of examining their doctrines and manner of life, had previously assumed the judgment seat and passed sentence of condemnation. Such a course would disqualify them to act as jurors in a civil case; and any court would forthwith reject them as totally unfit for that office. Whether they have acted in this case, as they would have others to act in relation to them, is yet to be decided at another tribunal. Any person assumes a fearful respon-

sibility when he presumes to judge and condemn a body of people, and especially one whose profession is so high and lofty as that of the Shakers, before hearing, impartially and candidly, their defence, and referring to the fundamental rule laid down and established by the Savior, by which the character of his people is to be tested. They profess to be the Church or the body of Christ, to the exclusion of all other bodies of professed Christians; in which Christ has made, or is making, his second manifestation or advent, for the purpose of finishing the great work which he commenced at his first advent; and in order to this, he will make an end of sin, and bring in everlasting righteousness—he will consume "that wicked" by the breath of his mouth, and destroy it by the brightness of his coming. Having passed the dividing line betwixt the first and second advent, we are now in the judgment day, that God is rendering to every man according to his works: tribulation and anguish to every soul of man that doeth evil; but glory, honor, immortality, and eternal life, to them who are patient in well doing. That we are in the dispensation of the fullness of times, in which God is gathering together in one all things in Christ, both which are in heaven and which are on earth. Two classes as distinguished from each other as heaven is from earth, are being brought together, forming a complete body in Christ. Saints clad in the habiliments of mortality, and saints "clothed upon with our house which is from heaven," are attracted to one common centre, united by one common interest, commingling in one body, holding a sensible and sweet communion with each other, and are builded together for a habitation of God through the spirit. Our former views embraced but one class to be gathered, all having become equally alike immortal.

We can remain at our homes, and sit by our own fire sides, and learn the theory of the Shakers; but the appetite has become so vitiated by moral disease, and the mind so blinded by worldly influences, that the natural man has lost his capability for natural perception; and nothing short of spiritual influences and power can break the charm, dispel the vapor, and throw around him counteracting influences by which he becomes able to control the elements which constitute his nature—overcome the habits which are the result of former associations—the mind is thereby prepared to soar above the pleasures of self gratification, and the soul elevated to a communion with God. Man is naturally a theorizing literalist, especially when it is attended with but little expense, and requires but little sacrifice. But when the flesh mortifying and soul subduing cross, presents its claims, and demands the selling of all, the forsaking all, following Christ in the regeneration, &c, it is very easy and convenient by some spiritualizing process to change the signification of words so as to make buying and selling, retaining and forsaking, synonymous; or so modify their meaning as to destroy the efficacy of the cross, and render it altogether powerless. Though we may learn the theory of the Shakers, at a distance from their society, our knowledge of them will be very imperfect until we have placed ourselves in their midst, observed their regularity and order, their hospitality to strangers, and the love they manifest the one towards the other, while their countenances wear the aspect of contentment and peace. Love and union is a theme prominent in all their conversation, whether in public or in private; and these cardinal virtues seem to be cultivated in the heart, in which they take deep root, and influence the practice to a greater degree than is witnessed elsewhere. The Shakers say to inquirers, "Come and see. Our houses, our beds, our tables are free. You shall have all the liberty to examine which you desire. We have nothing hidden. We seek no concealment. We are perfectly willing, yea desirous, to have every thing that relates to our doctrine or practice brought to the light. We claim, however, the right of being tried by the scriptural rule, 'The tree is known by its fruit.' And who will venture to affirm that the proposition is unfair; and, that the quality of the tree is to be determined by any of its parts except its fruit." In compliance with the invitation "come and see" I have twice visited them, and design

to repeat the visits until I become fully satisfied whether they are the people "chosen out of the world"—a peculiar people, redeemed from all iniquity and zealous of good works. For several years past I have been tossed upon the sea of uncertainty, feeling at times that my anchor was fixed in a safe bottom, my position as firm and immutable as the throne of God, based upon a foundation of a "Thus saith the Lord." But soon, very soon, the foundation was shaken by another tempest, the anchor let go its hold, and I found myself at sea again, with no better prospect of entering a safe and quiet harbor than at first. Thus it has been with me, and thus it has been with the body of people with whom I have sympathized, who have experienced disappointment following upon the back of disappointment, until many have been induced to seek shelter in the harbor of "Nigh even at the door." They doubtless will find this but a poor shelter to protect them against the raging storms and disturbing tempests which have got to sweep over them, in which their already shattered vessel will founder, and become a total shipwreck. Such I apprehend to be the sequel of the history of the Advent body, based upon the platform, laid down and established by the Albany convention. I have passed through the Advent movement, and it has proved to me a house of discipline or a preparatory school, in which I have learnt many lessons too valuable to be forgotten. I have learnt that I am in a world deeply polluted, and full of moral corruption—that I am to make my way out of it at all hazards, in order that I may escape the effects of the last plagues, with which our world is to be visited—that I am to shut too the door about me until the indignation is overpast. But where are the chambers! Where, O where is the city of refuge in which I can find shelter. I turn my eyes to every point of the compass, and I discover no place that bears the resemblance but the United Society of Believers. But self sometimes presents obstacles which appear quite formidable. The old man I find to be but partially crucified. I have so long been habituated to be my own dictator, and to control my own actions, that to submit to be led implicitly by others, and take my station in the rear, is a humiliating consideration. But it is precisely the thing I need to bring me to the position of a little child, to prepare me to receive the Kingdom of God.

Yours &c. EZRA BOOTH.

#### Exhaustion of Talk.

How long the lamp of conversation holds out to burn, between two persons only, is curiously set down in the following passage from Count Gonfalonier's account of his imprisonment:

"I am an old man now; yet by fifteen years my soul is younger than my body. Fifteen years I existed, for I did not live—it was not life—in the self same dungeon ten feet square! During six years I had a companion; during nine I was alone! I never could rightly distinguish the face of him who shared my captivity in the eternal twilight of our cell. The first year we talked incessantly together! we related our past lives, our joys forever gone, over and over again. The next year we communicated to each other our thoughts and ideas on all subjects. The third year we had no ideas to communicate; we were beginning to loose the power of reflection! The fourth, at the interval of a month or so, we would open our lips to ask each other if it were indeed possible that the world went on as gay and bustling as when we formed a portion of mankind. The fifth, we were silent. The sixth, he was taken away; I never knew where, to execution or to liberty; but I was glad when he was gone, even solitude was better than the dim vision of that pale vacant face. After that I was alone, only one event broke in upon nine years vacancy. One day, it must have been a year or two after my companion left me, the dungeon door was opened, and a voice—whence proceeding I know not—uttered these words: "By orders of his imperial majesty, I intimate to you that your wife died a year ago." Then the door was shut and I heard no more; they had but sung this great agony in upon me, and left me alone with it again."



## What do we Worship?

The giver, the gift, or self? If we watch over our thoughts, our wishes, our *desires*, with truth in our motive, we may be enabled to discover whether we are in love of what is good and true, or in love of deceit, and cunning, and self, for what we are in love of, that we worship. If I have a fine *House* and let my mind be employed much of my time admiring it, often speaking of my house to my family or my neighbors, I then idolize and worship my house. If I have become in possession of *wealth*, and feel much pleased and elated, talk much of *wealth*, keep in thought the amount, and that I had got it by my own management, and that I should add more to it, or should make a figure in the world; and let my neighbors see what I can do, see what talents I have, then I worship my *self* and my possessions—self and the world. If I have got some *office*, either by stratagem or by the will of my neighbors, and I become exalted or lifted up in my own imagination, feel to exult over my neighbor, feel myself consequential, I then worship *self*. If I have a fine *Horse*, and devote my time in thinking of him, of showing him, often speaking of him, I then worship the *Horse*. If I take much pains to dress my family in fashionable style, devote my mind to have them noticed by their neighbors as to *dress*, and what is generally called appearances, I then worship my *family* and *Fashion*.—But if I love what is good and just, when I think of my house I at once admit and acknowledge that it is a gift from God, and I feel thankful to him, and as often as I think of him, I feel to adore and to worship him, in my thoughts. And, likewise, when I think of my wealth, I at once think of the giver of all good, and my affections are at his feet to worship. Also, if I think of my office, (if obtained justly, and is beneficial to me and my family,) I feel to rejoice and be glad, and to praise the giver of all good and perfect gifts.—And so with any blessing, I enjoy, I attribute, or should attribute to him in whom we breathe.

If we worship the Lord, we find his word in our thoughts, with every wish or desire, lest we should wish or desire to break his precepts, for desire is prayer, and is continually with us, either good or evil.

Morn. Star.

## THE DAY-STAR.

UNION VILLAGE, JULY 1, 1847.

*"Strait is the gate, and narrow the way which leadeth unto life, and few there be that find it."*

## THE TOLL GATE.

We are all on a journey. The world through which we are passing is in some respects like a turnpike—all along which Vice and Folly have erected toll-gates for the accommodation of those who choose to call as they go—and there are very few of all the host of travelers who do not occasionally stop a little at some one or another of them—consequently pay more or less to the toll-gatherers. Pay more or less, I say, because there is a great variety as well in the amount as in the kind of toll exacted at these different stopping places.

Pride and Fashion take heavy tolls of the purse—many a man has become a beggar by paying at their gates—the ordinary rates they charge are heavy, and the road that way is none of the best.

Pleasure offers a very smooth, delightful road in the outset; she tempts the traveler with many fair promises, and wine thousands—but she takes without mercy, like an artful robber she allures till she gets her victim in her power, and then strips him of health and money, and turns him off, miserable object, into the worst and most rugged road of life.

Intemperance plays the part of a sturdy villain. He's the very worst toll-gatherer on the road; for he not only gets from his customers their money and health, but he robs them of their very brains. The men you meet in the road ragged and ruined in fame and fortune, are his visitors.

And so I might go on enumerating many others who gather toll of the unwary. Accidents sometimes happen, it is true, along the road, but those who do not get through at least tolerably well, you may be sure have been stopping by the way at some of those places. The plain common sense men, who travel straight forward, get through the journey without much difficulty.

This being the state of things, it becomes every one, in the outset, if he intends to make a comfortable journey, to take care what kind of company he keeps in with. We are all apt to do a good deal as our companions do—stop where they stop, and pay where they pay. Ten chances to one, then, but our choice in this particular, decides our fate.

Having paid due regard to a prudent choice of companions, the next important thing is, closely to observe how others manage; to mark the good or evil that is produced by every course of life—see how those who do well manage, and trace the cause of evil to its origin in conduct. Thus you will make yourself master of the information most necessary to regulate your own conduct. There is no difficulty in working things if you know how—by those means you learn.

Be careful of your habits. These make the man, And they require long and careful culture, ere they grow to a second nature. Good habits I speak of. Bad ones are more easily acquired—they are the spontaneous weeds, that flourish rapidly and rankly, without care or culture.

## ANOTHER YET:

It is somewhat astonishing indeed, that the Editor of the Morning Star—who has the above article in his list of Selections—had not discovered and corrected an essential error in it, seeing the worst of all the "toll gates" is left out of the catalogue.

"Intemperance" to be sure, is "a sturdy villain," but he is a perfect child—"dost understand the game at all"—in comparison with the one which we are about to suggest, and of which we have doubtless all heard: none we are more seriously urged to avoid, and none is more frequently spoken of in holy writ. It is the gate that leads directly to the great Bank, for the deposit and disbursement of all other tolls, and the one that holds out the strongest inducements of gain to its victims, and the one to which the great avalanche of the human family descend with the most fearful rapidity.—All other toll gates are but mere finger boards to direct the traveler to this general depot.—The old, the young; the high, the low; the rich, the poor; the black, the white—all grades, shades, colors and sexes unite in forming the universal cataract that hurries thither with furious impetuosity.—A thousand voices may cry "hold on!"—the Angels of heaven may weep, & the trumpet tongued messengers of the Almighty, may cry from the vaults of heaven "hold on;" but no, no! ON, ON! is the indignant shout of the mass of mankind who, with the fury of the tempest, rush precipitately through this gate into the dark abodes of death.

The entrance through this gate is the cause of general and particular evil: It caused the destruction of the antediluvian world—of Sodom—of the males of the city of Shechem: It caused Judah to lose his staff—the death of Amon—the almost entire extinction of the tribe of Benjamin—of Samson's losing his strength and being taken by his enemies, and now lies at the foundation of all evil in human society. Of those who go through this gate Solomon says, "All such go as an ox to the slaughter, or as a fool to the correction of the stocks; till a dart strike thro' his liver; and as a bird that hasteneth to the snare, and knoweth not that it is for his life: It is the way to hell going down to the chambers of death. Prov. 7: 22-27.

This gate is at the end of the "broad road"—the keeper goes under various fictitious names, but his true name is LUST, and truly said the Apostle James, a "man is tempted when he is drawn away of his own lust and enticed, and lust when it has conceived bringeth forth sin, and sin when it is finished bringeth forth death." James 1: 14, 15. And, with the Savior, strait is the gate and narrow is the way that leadeth to life, and few there be that find it; but broad is the gate that leadeth unto death, and many there be that go in thereto.

Why not take the narrow path of self-denial and so shun this and all other toll gates. There is nothing required of a man on his entrance into the narrow way, only, *all that he hath together with his life*, and this only in exchange for a better.—Just disgorge the impurities of the heart, put off the old garment or old man with his deeds, and put on the new garment or Christ—let all old things pass away, and all things become new, and all of God.

Why not take the narrow path at once? H

VERY TRUE.—A well known political economist says: "We pay best, first, those who destroy us; second, those who cheat us,—politicians; third, those who amuse—singers and musicians; & least of all, those who instruct us."

## X Confession of Wm. Penn. +

"I sincerely own, and unfeignedly believe, (by virtue of the sound knowledge and experience received from the gift of that holy unction and divine grace inspired from on high) in one holy, just, merciful, almighty, and eternal God, who is the Father of all things; that appeared to the holy patriarchs and prophets of old, at sundry times and in divers manners; and in one Lord Jesus Christ, the everlasting Wisdom, divine Power, true Light, only Savior, and Preserver of all; the same one holy, just, merciful, almighty, and eternal God, who in the fullness of time took and was manifest in the flesh, at which time he preached (and his disciples after him) the everlasting gospel of repentance, and promise of remission of sins, and eternal life to all that heard and obeyed; who said, he that is with you (in the flesh) shall be in you (by the spirit); and though he left them (as to the flesh), yet not comfortless for he would come to them again (in the spirit), for a little while & they should not see him (as to the flesh); again, a little while and they should see him (in the spirit); for the Lord (Jesus Christ) is that spirit, a manifestation whereof is given to every one, to profit withal; in which Holy Spirit I believe, as the same almighty and eternal God, who as in those times, he ended all shadows, and became the infallible guide to them that walked therein, by which they were adopted heirs and co-heirs of glory, so am I a living witness, that the same holy; just, merciful, almighty and Eternal God, is now, as then (after this tedious night of idolatry, superstition and human inventions, that hath overspread the world) gloriously manifested to discover and save from all iniquity, and to conduct unto the holy land of pure and endless peace; in a word, to tabernacle in men. And, I also firmly believe, that without repenting, and forsaking of past sins, and walking in obedience to the heavenly voice, which would guide into all truth, and establish there, remission and eternal life can never be obtained; but unto them that fear his name and keep his commandments, they, and only they, shall have right to the tree of life, for whose name's sake, I have been made willing to relinquish and forsake all the vain fashions, enticing pleasures, alluring honors and glittering glories of this transitory world, and readily accept the portion of a fool from this deriding generation, and become a man of sorrow, and a perpetual reproach to my familiars; yea, and with the greatest cheerfulness, obnoxious and confirm (with no less zeal), than the loss of whatsoever this doating world accounts dear) this faithful confession; having my eye fixed upon a more enduring substance and lasting inheritance, and being most infallibly assured, that when time shall be no more, I shall, (if faithful hereunto) possess the mansions of eternal life, and be received into his everlasting habitation of rest and glory."

## REMARKS.

We have no desire to find fault with the doctrines of Friends, notwithstanding they do not coincide in every particular with our own, but would say that, if the general belief of the Friends corresponds with the above confession, it is not far from the line of what would constitute a true Christian, provided said faith is put into practice, and thereby become a *living faith*. But I would ask in candor, how Christ can be "in us by the spirit," while we are walking after the *flesh*, and even fulfilling the desires of the flesh? Can we walk after the flesh and after the spirit at the same time?

Again, if we are only to obtain remission of sins and Eternal life, on the score of "repenting and forsaking past sins," what prospect have we of Eternal life while we live in sin from day to day? "But unto them that fear his [Christ's] name, and keep his commandments, they, and they only, shall have right to the tree of life." So we say, but what are his commandments? "If thou wilt be perfect go sell that thou hast and give to the poor, and thou shalt have treasure in heaven: and come follow me." Mat. 19: 21. Do the Friends comply with the requirements of Christ? Or is this to be done up in *spirit* and not in fact? Will any of the Friends say that they obey and keep the commands of Christ? If not, what are the prospects of salvation? Is it not high time we should exclaim "men and brethren, what shall we do to be saved?" If the primitive Church at Jerusalem was the true order for Christ's followers, should we not come into this order? Or must every one support a selfish interest, and so have among us rich and poor, high and low, as all the rest of



the world do? Will some one of the Friends be good enough to explain this matter? We have no doubt but the author of the above confession was honest according to the light he then had, and I query whether there has been much increase, in following the teachings and example of Christ by the Friends since his day; but is the light there shed forth, together with the daily walk of Friends, sufficient to bring salvation in the present tense, or to insure it to us in the future? H

### COMMUNITIES.

A spirit is awakened in the land to a wide extent, to investigate the subject of dwelling in communities, with a united interest. Many experiments have been tried, which have resulted in almost as many failures. This is to be regretted, for a multitude of evils would be avoided, and many rich blessings treasured, if mankind could consent to form a happy, peaceful brotherhood, living in the delightful exercise of love and good will toward each other. The desirableness of such a state of society has already become of sufficient importance to enlist a good degree of the wisdom and talent of our country. Wise men in order to secure success in the renewal of these efforts, will of course, closely search for the cause of past failures, to avoid the loss of their labor, and the mortification which has been the lot of others.

Feeling a disposition to help forward every thing that approximates to truth, we will drop a few gentle hints for those who are seeking a better state of society, and making some sacrifices in order to obtain it. To live peaceably in a community, with no unkind feelings or words—in the exercise of mutual forbearance, is so far to imitate the society of Heaven: It is so far, praying in deed, (not in word only) "thy will be done in earth as it is done in Heaven." It is a singular fact, according with the best experience, and the most dignified sentiments of revelation, that whatever would produce a jar in heaven, will also conflict with the good order and quietude of a united interest on earth. The modern philanthropist in order to success, must dispense with the most prominent ingredient of human nature—viz: selfishness, for this is not supposed to exist in heaven. The movers in this kind of reform admit, the absolute necessity of a more determined spirit of self-sacrifice. It is well that this is seen; for when one community after another has failed, and each succeeding one takes a step in advance of the past in the work of dispensing with selfishness, men may yet learn through this medium, that nothing short of the gospel work—the cross of Christ, will hold people together in love. The calculation is probably considered a safe one, that while so much of selfishness as is necessary to secure the object should be sacrificed, still its main features may be retained: This needs but to be tested again, to add another to the thousand evidences of its erroneousness. While people have not so seriously considered the conditions of salvation laid down by the first begotten Son of God, (Luke 14: 26, 33; Mat. 10: 38, &c.) but what *My self, My wife, My children, My house, My land, &c.* are the all absorbing considerations, it will be impossible for him to remain in union with a general interest, where all the members of society "have the same care one for another. 1 Cor. 12: 25.

If we were to say all that we feel authorized by experience, and acknowledged revelation, to say on this subject, we should likely be considered egotistical: We will therefore only say, let the most prominent work of the flesh—the most selfish of all works—the desire for coition between the sexes, be not only restrained, but crucified, and one secret cause of past failures will be brought to light: Never, till this is done, will a feeling of selfishness give place to the correct workings of a feeling of general interest. When this master passion of human nature can be conquered, all petty bickerings, personal animosities, and unholy ambition, can much more easily be overcome. But the Philanthropist may say that this will thwart his main design. His object is to present to the eyes of the world, a community, reared from their childhood with the noble feelings of equality and disinterested benevolence: The highest ambition of his soul, is to regenerate mankind:—Then he must leave off generating them; for while he continues in the gratification of the passion necessary to the accomplishment of such work, that will be a still higher object of his soul. "If that's your cross" says he "I can bear it with ease." Of this he will judge more correctly, after he has tried it awhile.

It is a plain case to us, that God, designs to foster but one community under heaven, and that is his Kingdom,

embracing "all things in Christ," gathered in one. That the people of God are called upon to live in a Community with a united interest, needs but a cursory examination of scripture to prove: But the "children of this world" can not do it; though they may try.

A community that can live together in peace and prosperity, must be constituted of those who have forsaken all for Christ, and are willing to acknowledge and glorify him in his saints: No others have the promise of either "an hundred fold now in this time, houses, lands," &c or "eternal life in the world to come." Such is choice society; & the eye of prophecy has foreseen that the mass of mankind on earth will never attain to it, but will be borne away with the overwhelming tide of the Judgments of the Almighty.

In the failure of human schemes, we would most cordially recommend to our friends, the Communists, the Cross of Christ, and an examination of the prophecies: Isa. 8: 9—22, and its parallels.

From J. Evans' History of Christian Sects.

"The Shakers," says one of their visitors, "are, in their religious notions, a compound of almost all the other sects. They are a kind of religious eclectics, with this commendable trait, that they are enemies to every sort of coercion in matters of religion. They have chosen what appeared to them to be good out of every denomination. The Shaker unites with the Quakers in an intire submission to the spirit, and in the rejection of Baptism and the Lord's Supper—with the Calvinists and Methodists in laying great stress on conversion—with the Arminians in rejecting election and reprobation, as well as the imputation of Adam's guilt to his posterity—with the Unitarians in exploding a Trinity of three persons in one God, together with the satisfaction of Christ—with the Roman Catholics in contending for the continuation of miracles in the church—with the Sandemanians in practicing a sort of community of goods, and having no persons regularly educated for the ministry—with the followers of Joanna Southcott, in believing that a woman is the instrument to bring on the glory of the latter day—with the Moravians and Methodists in encouraging missionary undertakings—with the Swedenborgians in denying the resurrection of the body, and asserting that the day of judgment is past—with the Jumpers in dancing and shouting during divine worship; and lastly, with the Universalists in renouncing the eternity of hell torments. To all this, they have added a tenet hitherto unthought of by any body of Christians. The Catholics indeed led the way in enjoining the celibacy of the clergy, and in the institution of monachism. It was left to the Shakers to enjoin celibacy as one of their religious exactions."

As far as the history of the Shakers can establish the fact it has certainly shown that, where property is held in community, and not individually, the disposition to bestow it upon works of charity and benevolence to others is greatly increased. And that the property itself is better managed for accumulation and preservation, no one can doubt who has watched the progressive advancement which this society has made in the augmentation, as well as improvement, of its possessions, and in the neatness, order, and perfection by which every thing they do or make is characterized: this is so much the case, that over all the United States, the seeds, plants, fruits, grain, cattle, and manufactures furnished by any settlement of Shakers, bear a premium in the market above the ordinary price of similar articles from other establishments. There being no idleness among them, all are productive. There being no intemperance among them, none are destructive. There being no misers among them, nothing is hoarded, or made to perish for want of use; so that while production and improvement are at their maximum, and waste and destruction at their minimum, the society must go on increasing the extent and value of its temporal possessions, and thus increase its means of doing good, first within and then beyond its own circle.

The foregoing account of the Shakers by a "visitor," although not strictly correct, we give a place in our columns, with the design of hereafter correcting his errors,

and giving more fully and satisfactorily, the coincidence between ourselves and other professedly religious denominations. H

HORACE GREELY, in his counsel to the young, has the following.

1. Avoid the common error of esteeming a college education necessary to usefulness or eminence in life. Such an education may be desirable and beneficial—to many it doubtless is so.

But Greek and Latin are not real knowledge; they are only the means of acquiring such knowledge; there have been great and wise, and surpassing useful men, in all ages, who knew no language but their mother tongue. Besides, in our day, the treasures of ancient and contemporary foreign literature are brought home to every mans door by translation, which embody the substance if they do not exhibit all the beauties of the originals.

The stern, self respecting independence of your own soul is worth whole shelves of classics. All men cannot, need not be college bred—not even those who are born to instruct and improve their kind. You can never be justly deemed ignorant or your acquirements contemptible if you embrace and fully improve the opportunities which are fairly offered you.

2. Avoid likewise the kindred and pernicious error that you must have a profession—must be a clergyman, lawyer, doctor, or something of the sort, in order to be influential, useful, respectable or, to state the case in its best aspect, that you may lead an intellectual life. Nothing of the kind is necessary—very far from it. If your tendencies are intellectual—if you love knowledge, wisdom, virtue, for themselves; you will grow in them, whether you earn your bread by a profession, a trade or by tilling the ground. Nay, it may be doubted whether the farmer or mechanic who devotes his leisure hours to intellectual pursuits, from a pure love of them, has not some advantages therein over a professional man. He comes to his book at evening with his head clear and his mental appetite sharpened by the manual labors, taxing lightly the spirit or brain: while the lawyer, who has been running over old dry books for precedents, the doctor, who has been racking his wits for a remedy adapted to some new disease, or the divine who, immured in his closet, has been busy preparing his next sermon, may well approach the evening volume with senses jaded and appalled.

3. Neither is an advantageous location essential to the prosecution of ennobling studies, or to an intellectual life; on this point misapprehension is very prevalent and very pernicious. A youth born in some rural or but thinly settled district, where the means of intellectual culture are apparently scanty, feels within him the spirit of inquiry, and craving to acquire and to know aspirations for an intellectual condition above the dead level around him. At once he jumps to the conclusion that a change of place is necessary to the satisfaction of his desires—that he must resort, if not to the university or the seminary, at least to the city or village. He fancies he must alter his whole manner of life—that persistence in manual labor is unsuited to, if not absolutely inconsistent with the aspirations awakened within him—that he must become, if not an author, a professor, or follower of some calling unlike that of his fathers.

Wrapped in this delusion, he betakes himself to the city's dusky ways, where sooner or later the nature and extent of his mistake breaks upon him.

4. The great central truth which I would impress on the minds of my readers is this—premiising a genuine energy and singleness of purpose,—the circumstances are nothing; the MAN is all.

We may be the slaves or toys of circumstance if we will; most men, perhaps, are so; and to these, all circumstances are alike evil—rendered so, if not by rugged difficulty, then by soft temptation. But that man who truly ruleth his own spirit—and such there are even among us—defies all material influences, or bends them to his will. Be hopeful, be confident, then, O friend! if thou hast achieved this great conquest, and believe that all else shall follow in due season.



The following inflammatory address of the Clergy of San Luis Potosi, clipped from the "Western Star," will serve to show the great apostasy of what is termed the Christian Church in that region. It clearly shows forth the parentage of the aggressor and the aggrieved—that they are both of one stock and so far have they apostatized and wandered from the truth, that they seem to have forgotten every trait that rightly belongs to the Christian character—every precept—all the teachings of the Son of God—Yea they have forgotten the example of him, who could have called legions of angels to take vengeance on his enemies, but submitted to be mocked, spit upon and led as a lamb to the slaughter; and instead of resistance said "Father forgive them"—He who said his followers would not fight; and that "he that taketh the sword must perish with the sword, Matt. 26: 52.—He who taught, that when we were smitten on one cheek, we should turn the other—that we should love our enemies, and pray for those who persecuted us—all, ALL, seems by them to be forgotten! and what adds a deeper hue to the strange picture is, that those who pretend to be the Christers of the Almighty—the vicars of this same JESUS CHRIST, now trust not in him, but in the arm of flesh, and with utter recklessness and shameless disregard of all the mandates of high heaven, and burning with a spirit of revenge, they appeal in the most exciting terms to the lower and baser passions of the populace to fly to their standard and join with them in human butchery, and thus fertilize the valley of Potosino with the blood of their enemies and the carcasses of her own sons nor do they blush to send their names to the wide world, as it were, already written with the points of their sabres in letters of blood!—Of the same stamp are the aggressors: Can the followers of the Son of God lustily bawl out, "to the right face" and in tones of thunder send the tidings of the gospel of peace into the hearts of their neighbors from the mouths of their Howitzers and Paixhain guns, and then shout glory to God over the smok'g vitals of a fallen brother?—Strange fatuity & prodigy of the last times! strange mode to christianize the world! Is this not a base libel on the Son of God—the author of the christian name? Surely the "Dragon is loosed for a little season." H.

#### Address of the Clergy of San Luis Potosi to the People.

The Clergy of this State would not be a fit depository of the high and sublime power which has been placed in its hands, nor worthy of the glorious name of Mexicans, if it should behold the last sigh of our holy religion and our beloved country, and remain in cold indifference, without raising its voice to arouse its compatriots from that indolent apathy in which for more than a year they have been submerged; and if it should not cause them to comprehend our present lamentable and disastrous situation, and to know and secure the means of our salvation. To do this, is our sole object.

The Cabinet of Washington have determined to perpetrate, in the present age, a horrible crime—rare indeed in the annals of the whole world. Ambitions to extend their prosperity and temporal power, and to perpetuate their race to the last of coming generations, they have not hesitated to violate towards the gentle society of Mexico the most sacred of human rights. In their wild delirium, they behold, with raving thirst, the opulence of our temples, the riches of our church, the magnificence of our homesteads, the angelic beauty of our weaker sex, the immense and inexhaustible treasures of our mountains, the fertility of our fields, and the beautiful variety of our climate, and ever the implacable enemies of our race and origin, they have taken rapid steps to extinguish our name, and possess themselves of all these precious gifts.

You have already seen them, compatriots. In vain is the memory of the thousand and thousand assassinations committed at Palo Alto, Resaca de la Palma, Monterey, Angostura, Vera Cruz, and Cerro Gordo—in vain have we seen multitudes of Mexicans wailing in the woods, and pursued like wild beasts in their own country, robbed of their property and driven from their families, in vain do we recall the multitude of peaceable and honorable men, who have been insulted, seized and beaten, in presence even of a beloved daughter or idolized wife—in vain do we recollect the proud barbarity, the shameless cruelty, required to burn the village, to slay the simple rustic, the feeble woman, and the innocent child, as we beheld at

Agua Nueva, Hidalgo, and other towns at the North. But what can we hope from a horde of robbers, destitute of humanity—monsters who bid defiance to the laws of nature, when they even insult, rob, and condemn God in his holy temple! When a man enters upon a career of vice, and throws aside the reigns of religion, the insensibility and obduracy of which he is capable can hardly be believed. What can we expect from these Vandals, vomited from hell to scourge the nations; when we know that they worship no God but gold, aspire to no happiness but the gratification of their brutal passions? A wise writer of the last century has said that "man without any religion is a terrible animal, who appears only to enjoy his liberty in destroying and devouring." Such, in effect, appears to be the picture which Providence, with a high design, has deigned to present to us. Yes, compatriots! you have seen it: our religion, our country, our liberty, our lives, our families, our property; nothing, nothing is respected; and if they spare even our existence, it is merely for the purpose of turning it to profit in the unhappy condition of slavery. And finally, they will endeavor, as we have already said, to blot our names from the catalogue of nations.

Fellow-citizens of Potosi! Can you behold with your waking eyes, and without the blood freezing in your veins, a condition so humiliating, a fate so disastrous and frightful! Can your bold and valiant character behold without rage that the foot of the heretic adventurer should defile your magnificent temples, destroy your venerated images, and trample even upon your God, overthrowing your holy sacraments, and depriving the Christian soul of the sublime virtues and exalted enjoyments of the angels! Will you permit that a covetous and barbarous stranger should outrage that God who has visited and consoled you in your infirmities—who accompanies you in the horrible transition from life to the enjoyment of eternal beatitude? Will you consent brave Potosinos to have the holy rights of your church abolished, and the sign of your redemption exterminated?

Finally, fellow-citizens, will you be insensible to the loss of your religion, your temples, and even to the sweet name of christians! Yet all this will happen to you. Your families will hunger after the bread of the Word, and the consolations which the adorable religion of Jesus can alone dispense, and there will be none who can furnish them. Your daughters and your wives will be seized in your sight and made victims to lascivious passions, even in the streets and public places. Your tender sons will expire on the points of the swords and bayonets of the barbarous conquerors, directing towards you their last looks of fear and agony; and you, yourselves will be seized and bound like brutish beasts for the dungeons of slavery, and savage men, filthy prostitutes, and wild beasts will come and enjoy the comforts and delicacies of your homes. Yes, fellow-citizens of Potosi, hear it! one hundred times we tell you—hear it! this fearful calamity comes upon you—it arrives at your threshold; and in compliance with our high duty—attend, listen—we announce to you, you shall suffer all this misfortune, in all its weight, if you do not awaken from the profound sleep in which we behold you prostrated, and assist us in raising a force worthy of the sacred cause in which we are engaged, and the glory of your name.

The invader does not retrograde. He has surrounded, in a manner, our territory; he has left us hardly a retreat. We ought not, in so perilous a situation, to abandon a cause, truly important and common, wholly to our armed force, weak by its numbers, impotent by its smallness,—weak, through its poverty, its sufferings, and its past labors, though worthy by its never sufficiently estimated valor. No! it concerns our common interests—all that man holds most dear on earth. Let us fly, then, all of us to the combat—placing ourselves under the direction of our authorities—let us fully and sincerely place in their hands our fortunes and our persons—let us enlist with promptitude, and with whatever arms we may be able to obtain—let us throw aside the senseless desire of living longer—let us encourage solely an insatiable desire to die for our re-

ligion! our country! and the honor of our families—make effective that compassion, hitherto sterile, which you should show for your tender children. Let us die before we see ourselves degraded to slaves, in a strange land, deserted, or followed, perhaps, by some ancient father, some son, or a wife whose lineaments are already changed, every where abhorred, our powers prostrated by the weight of indigence, sending forth cries and lamentations without finding a single being to extend to us a hand of pity! Potosinos! for the slave there is no consolation; his respect and his glory are eclipsed for ever.

These are the sole means of salvation. Let us all unite. Let us forget our domestic disagreements; and authorities, army, people, and priesthood—all—all form a compact inass and resign ourselves to death rather than turn our backs to the enemy, or survive our misfortunes and disgrace. Let us swear to God to die for his religion, and to the country for its independence. Let us swear to the tender child, the delicate maiden, and decrepit age, that our blood shall run in torrents—that we shall have sunk into the grave before one of those proud vandals shall place a hand upon them.

Potosinos! these are the words of your Clergy, and we shall not fail to inculcate, in the villages and towns, and from the pulpits of the capital, these grand sentiments. In your hands is the religion which your fathers have left you, the country which heaven has awarded you, the honor of your daughters and your wives, the lives of your tender infants, and your whole future fate. If you wish it, you may enjoy them all. It depends on a heroic sacrifice. Make it!

Two fates are left open for you: To be vile slaves, or independent catholics. Choose. If the former, bend the knee to the invader; if the latter, prepare for the combat.

Comprehend it—these are the last moments. If by indolence you incur an unhappy fate, if your religion must fly to a more hardy soil, disgrace and ignominy will fall upon you. To your priesthood will remain the satisfaction of having exposed to you the danger, and indicated the means most effectual and best adapted to your circumstances. And we conjure you not to listen to our words without emotion, assured that you meet in us a tender parent who consoles and succors your families, a humane friend who anoints your wounds, a Christian priest who dispenses to you the last consolations of religion, who guards and remembers your ashes, a companion that does not abandon you in the day of battle, and who now even is willing to bare his breast in defence of the religion of Jesus Christ and of the most beloved Republic of Mexico.

MANUEL DIAZ,  
FR. MANUEL NANARETTE,  
PRIMO FELICIANO CASTRO,  
FR. IONACIO SAMPAYO,  
FR. BLAS ENCISO,  
FR. JOSE DE SAN ALBERTO,  
DR. FR. FELIX ROSA ANGEL!

San Luis Potosi, April 28, 1847.

#### PERFECTION.

MANY controversies have been excited & maintained among the professors of christianity, concerning the doctrine of christian perfection; and modern professors of religion have most generally rejected the doctrine as unreasonable and unscriptural. Hence nothing seems to excite contempt and opposition sooner than to talk of attaining to a state of perfection in this life. This opposition evidently proceeds from two causes; first, a wrong conception of the true nature of perfection; and second, the impossibility of attaining to it while living in any known sin, as has been fully proved by the general experience of professed christians. And indeed, if it be impossible to live without sin, as many suppose, then surely it must be impossible to be perfect christians.

But those who profess to believe the Bible to be the word of God, ought to acknowledge the testimony of Jesus Christ which is contained in the Bible; for surely that can not be unscriptural. "Be ye therefore perfect, even as your Father which is in Heaven is perfect. (Matt. 5: 48.) Would Christ require any thing impossible or unreasonable of his



people? Certainly not. Then perfection must be attainable; for Christ does positively require it.

The doctrine so frequently taught, and so extensively believed among mankind; "That no one can be perfect in this life," originated in the dark kingdom of Antichrist, and is admirably calculated to ease the conscience, and encourage slothfulness & indifference in the duties of religion: for who will seek after that which he believes to be unattainable? But a little attention to this subject will show the inconsistency of such a belief.

1. God who is infinite in righteousness and goodness, can never require impossibilities of any of his creatures. If then, perfection were not attainable in this life, God never would require it. Yet he does require it. He required it of Abraham: "Walk before me and be thou perfect." Gen. 17: 1. He required it of the Israelites under the law: "Ye shall be holy; for I am holy." Lev. 11: 44; 19: 1. Perfection is therefore attainable.

2. It has been attained. God declared Job to be "a perfect and upright man." Job 1: 8; 2: 3. Noah was also declared to be "a just man, and perfect in his generations." Gen. 6: 9. The apostle Paul saith "We speak wisdom to them that are perfect." And again: "Let as many as be perfect, be thus minded." 1 Cor. 2: 6; Phil. 3: 15. Hence it is evident that there were those in his day, who were perfect, according to the work of that day. Perfection has therefore been attained in this life.

3. Any thing may, with strict propriety, be called perfect, which perfectly answers the purpose for which it was designed. A circle may be called a perfect circle, when it is perfectly round; an apple may be called perfect, when it is perfectly sound, having no defect in it; and so of a thousand other things. A child who is perfectly obedient to all the requirements of its parents, is, in that respect, a truly perfect child: for what more can justly be required of it? Yet that same child, when grown to manhood, would be capable of doing much more than he could do in his childhood; and of course, more would be required of him. So when a man comes up to all the requirements of God, he then stands perfectly justified in the sight of God, and is in that sense, a perfect man, and walks before God with a perfect heart. Hence we may see that perfection, in this sense, (which is all that can be required,) instead of being unattainable, is perfectly easy.

The idea which most people have of perfection, is a state in which there can be no increase for the better. This is a mistaken idea; such a state never will be attained, neither in time nor eternity: for the very life of all things which have life, whether vegetable, animal or spiritual, consists in an increasing growth of some kind or other. Stop that increase or growth in any thing, and its life will immediately begin to decay, and it must at length die. So it is with the soul of every true Christian; if the increase and growth of the soul in the knowledge and nature of Godliness, ceases, its spiritual life must begin to decrease and die. Therefore, tho' a soul in the progress of faithful obedience to the increasing light and work of God, may become divested of all sinful desires and propensities; yet his life and happiness must and will consist in a further and progressive growth in the knowledge and nature of God, to the endless ages of eternity. And yet a soul who is perfectly obedient to the revealed will of God, is equally perfect before God, in every step of his travel, according to his capacity and God's requirement.

Thus the real nature of perfection, when applied to a Christian life, consists in nothing more nor less than in doing what God requires of us, which is to improve all our faculties in doing good, according to the best of our understanding and capacity: and in so doing every person who sincerely desires and rightly pursues it, may attain to perfection.

Millennial Church.

#### Harmony of the Press Desired.

[FROM THE MORNING STAR.]

Brethren of the Press: Inasmuch as the Press has been prepared as a fountain from whence truth is to be derived, it becomes us to be faithful to the trust that is reposed in us. We should look about and try, if possible, to find from whence comes all this bigotry and superstition: and when we find the

tree that produces that kind of fruit, lay the axe at the root. We see ourselves of the United States, a favored people, and we see, or may see by some reflection, the great responsibility that the Press is under to send forth the truth, both spiritual and temporal; and the first thing necessary is spiritual: for without a good spirit, man is not worthy the name, for even a horse is not worth much, if he is not a good spirited horse. We admit union to be the rock of truth for our political happiness, and have proved that admission to be true, and when we allow party strife to sway us, the effects are that political demagogues palm themselves upon us, and unprincipled and selfish characters soon fill the posts of honor and profit, with but few exceptions.

And likewise, in our religious affairs. As long as sects, denominations and persuasions are encouraged, the most unprincipled, uncouth, ignorant characters among us, manage to become our teachers and leaders; and self being their chief love, they manage to keep up party strife; and being blinded in ignorance, they can not see that a united or general good would be profitable, therefore they have no love for any except their own sect or persuasion, consequently no love to their neighbor; and, if no love to our neighbor, we have no religion; for our Lord says, what good we do to our brethren, we do to him. And he says further, if ye love me love one another; and he says, he that loveth me keepeth my precepts.

Now, inasmuch as some of our preachers have pledged themselves as a peace party, let us take the hint and help to produce the much desired end. And in order to effect an object, we must commence at the source whence all this war originates, yes, we must begin at the root of the tree, where all wars originate,\* & if we can see the truth, we will find that religious warfare—one sect against another, or brother against brother, has caused, and is still the cause, of more jealousy, and hatred, and envy, and malice, and bigotry, than all other misfortunes we are suffering under. And, now, as faithful watchmen, let us with good will and kindness of motive commence to lead the minds of our readers to those truths. Do not let us judge our neighbors, for any of those wrongs, that we have done, and are doing, as well as we have known how to do. But the Lord has sent and is sending more and more light.

\* The Apostle James tells where this originates. "From whence comes wars and fightings among you? come they not hence, even of your lusts that war in your members? James 4: 1.

#### Commendable Example of Queen Victoria.

The general scarcity of food in England, Ireland and Scotland, and the great advance in prices, have prompted all classes, from the Queen down to the humblest individual, to adopt an extraordinary system of economy in their families. The Queen commenced this system last week, by announcing that every member of her household—which includes all the domestics and personages at Buckingham Palace and the other Palaces—should be restricted to the daily use of one pound of bread. The nobility followed the Queen's example. The dukes of Bedford, Norfolk, Rutland, Grafton and Exeter, Lord Brougham and other Lords, have published a letter on this subject as follows:

"We the undersigned, deeply impressed with the distress which prevails among a great number of our fellow countrymen in Great Britain and Ireland, from the want of necessary subsistence, and observing that the prices of food are rising, think it our duty to pledge ourselves to reduce in our families, as far as may be practicable, the consumption of bread and flour; and we invite the co-operation of those who may concur with us in our estimate of the present emergency."

The letter of the Queen on the same subject immediately caused much talk in commercial circles. The daily news of the 14th says:

"The announcement of the Court Circular of Her Majesty's orders to use seconds bread only in the Royal Household, and to restrict the supply of it to one pound per head per diem, has made a considerable impression in the city, where it is looked upon, unfortunately, as an in-

dication of the government's being in possession of information tending to show a greater probable coming scarcity of breadstuffs than was ever apprehended previously."

Every person, including the Queen herself is now using an inferior quality of bread! The Morning Herald remarks that, when the Queen and her household use second-flour, and limit the consumption of that and every other necessary, the highest and lowest in the land will follow her bright and benevolent example.

English Paper.

NEVER TREAT RELIGION LIGHTLY.—Impress your mind with a reverence for all that is sacred. Let no wantonness of youthful spirits, no compliance with the intemperate mirth of others, ever betray you into profane sallies. Besides the guilt which is thereby incurred, nothing gives a more odious appearance of petulance and presumption to youth, than the reflection of treating religion with levity. Instead of being an evidence of superior understanding, it discovers a pert and shallow mind, which, vain of the first smatterings of knowledge, presumes to make light of what the rest of mankind revere. At the same time you are not to imagine that when exhorted to be religious, you are called upon to be more formal and solemn in your manners than others of the same years, or to erect yourselves into supercilious reprovers of those around. The spirit of true religion breathes gentleness & kindness. It is social, kind, cheerful—far removed from the gloom and illiberal superstition which clouds the brow, sharpens the temper, dejects the spirit, and teaches men to fit themselves for another world, by neglecting the concerns of this. Let your religion, on the contrary, connect preparation for Heaven with an honorable discharge of the duties of active life. Of such religion, discover on every proper occasion that you are not ashamed; but avoid making any unnecessary ostentation of it before the world.

TOBACCO PROSCRIBED.—The Baptists and Presbyterians are holding general conventions in Cincinnati, and the citizens appear to be unwilling to extend the hand of hospitality to the delegates, unless they give up their Tobacco. The Gazette says:

Our theological friends, the delegates to the convention, seem to have brought their partiality for Tobacco to a poor market. It is said the proprietors of the Second Presbyterian Church hesitated long before giving their consent, to its being used for a convention, not wishing to have it besmeared with Tobacco juice. A distinguished physician offered to entertain four of the Delegates at his house during their stay, if that number could be found who did not use the filthy weed. The Rev. Mr. Magoon, in extending Professor Mitchell's invitation to the Baptist Convention to visit the Observatory, begged that the Delegates "would leave their Tobacco at the foot of the hill." In view of this general unpopularity in all decent society, the Editor of the Watchman of the Valley, entreats his reverend friends to forego its use altogether.

Ohio State Journal.

A Shaker case of interest has lately been tried in Cleveland, Ohio. It was a suit brought for wages for 15 years service, by a seceder from the brotherhood, a woman who had joined them when a child. The case was ably argued on both sides. The jury concluded inasmuch as the plaintiff voluntarily joined the society, knowing its rules and regulations, (which are that all proceeds of labor by any of the fraternity go into a common fund, not to be withdrawn,) and has as voluntarily left, she was not entitled to damages.

Weekly Commercial.

It can not be said with propriety that a person "joined the Shakers when a child"—no person is permitted to sign the Covenant, or become a covenant member of the institution, only such as are of lawful age, sound mind, and free from debt or encumbrances of the world. It was after she had become of proper age, that the person above alluded to, signed the covenant, voluntarily, after a full and clear explanation.



## HUMANITY.

Laugh not at the deformed. Who made him so? Scorn not the simple. Who created him? Wherever you find a human being less favored than yourself, remember it is a loud call for the exercise of your humanity.

The disposition is too prevalent to laugh at those who are deformed, or more plain in their persons than ourselves. In this world there is no perfection in body. While you laugh at the deformities of others you may be still more deformed in mind and far more degraded. Suppose you were cross-eyed, bow legged, thick lipped, short and chubby, tall and spare, or had one leg longer than the other! What would be your feelings to see your walk imitated, or your person caricatured? The deformed have sensitive hearts, and they feel keenly every remark you make respecting them. A person who laughs at the unfortunate must possess an exceedingly base heart.

It is to be regretted that humanity—the disposition to feel for the deformed and distressed, is so rare a virtue. And yet it is the noblest attribute of exalted human nature. A person can not be a real Christian—we care not what his profession may be—who has no sympathy in his heart—no milk of human kindness in his nature. The hard, the unfeeling, the tyrannical, must possess feelings akin to the evil one—and at last they will have their reward.

## "THE SHAKERS."

Extract from Dr. Holley's Review of Prof. Silliman's Journal. Western Review, vol. 3, p. 203.

"The account of the Shakers near New Lebanon in New York, is written, in the main, with a benevolent and an apologetical spirit. We were however sorry to see the word 'blasphemous' applied, by so intelligent a casuist as our author, even with the softening note of interrogation that accompanies it. The essence of blasphemy is in the intention, in the state of the mind; and Mr. Silliman can have no design to deny the reality of a sincere Shaker's piety when he is singing his sacred songs. The writer does not appear to us to have read the large work, called 'Christ's Second Appearing,' or 'Dunlavy's Manifesto,' an octavo volume, when he says in reference to the Shakers, 'They rarely publish any thing respecting their own principles and habits.' They have, in fact, given very full statements of their principles, and have labored, like other believers, to fortify their creed, by numerous quotations from the Bible, and even by criticisms on the Hebrew and Greek originals. They do not differ so much, as is supposed, from the other followers of Christ, when we go beyond their *esoteric* faith, and enter fully into the *esoteric*. Their Christ is the redeeming, anointing, and consecrating operation of the spirit of God upon human nature, and is not limited to either sex, nor to any age or country. They believe that the Divine Being imparts this blessing, in greater or less degrees, to all the truly religious; and they worship Christ, apparently with great sincerity and zeal, wherever they find satisfactory manifestations of the Divine Gift or Operation. They do not consider the sex affecting this question, nor do they attempt or wish to justify any of the acknowledged errors or sins of Ann Lee. While she was without the anointing grace of God, she was like other persons in the flesh, and served the world in the same manner. Her marriage and her children only prove, that she was once the property of Antichrist, but afterwards she was turned to God, and received the first gift granted, during her life, to any individual on earth. The Divine Spirit is not contaminated by taking any portion of human nature, which it may select, into union with itself. Even unregenerate persons may be used by God as instruments to accomplish his purposes, to convey his truth, to work miracles, to utter prophecies, and to show his power. Those, who were once wicked, may be sanctified, and may furnish a fit residence for a heavenly guest. Ann Lee was thus hallowed and honored. She is called *Mother*, not merely because she was a woman, but because she had the First Gift of the Holy

Spirit at the time, and because the Holy Spirit in its sanctifying influences, as distinguished in the creative and productive power of God the Father, is considered as maternal, as sustaining a character analogous to that of mother of the faithful. Properly speaking, God as creator is our Father, but as sanctifier and cherisher, is our Mother. The Shakers do not appear to believe that God is actually and literally male and female, but that he has the affections, and performs the office both of Father and Mother in regard to his children. Jesus, being a male, and united to God, was a son, while Ann, being a female, and enjoying a similar union, was a daughter. Jesus however, when considered in relation to his disciples whom he has spiritually begotten in his church, may be denominated Father, as Ann, when considered in relation to her disciples, whom she has brought forth in her church, may be denominated Mother. The highest sense, in which a Shaker uses Father, carries him to God as creator, while the highest sense, in which he uses Mother, carries him to God as sanctifier. It is not our duty to defend these ideas and distinctions, but to state them as an article of justice, towards the singular people to whom they relate. Mr. Silliman seems not to have been perfectly initiated into the esoteric of their faith."

"Another point in their creed, which it is somewhat interesting to know, is this, that New Lebanon in New-York is destined to be always the Metropolitan See, and its church the Vatican of Shakerism. The head or Pope, the individual or individuals having the First Gift on earth, enjoying the most intimate union with God, and appointed to give infallible directions to the people of the true faith, must always reside at New-Lebanon. This person, when the Gift falls upon one, may be either male or female: when the Gift falls jointly and equally on two, as it may, and they are of different sexes, they are then the Father and Mother of believers. The common idea, that there is always an Elect Lady, who is the lawful successor of Ann Lee, is erroneous. It happens at this time that Lucy Wright of New Lebanon is the Elect Lady, or has, as it may be otherwise expressed, the First-Gift. But where the Gift is bestowed jointly and equally upon a male and a female, and the female should die first, the male would then be the Elect, and the will of Christ would be made known, by way of eminence, through him. Christ may be called *it*, as well as *he*, or *she*; and it depends on the circumstances of the particular application of the term, whether one of these pronouns, or another, shall be used. When the reference is to Jesus, it is proper to use the pronoun *he* for Christ; when to Ann, the pronoun *she*; and when to the operation of the Holy Spirit, without including any individual person as the instrument, the pronoun *it*."

"We do not suppose it to be necessary for us as reviewers to go into further details upon this mystical subject. We only wish to furnish a clue to carry such of our readers through this theological labyrinth as may desire to gratify their curiosity in so great an extent. No faith is more easily misunderstood and misrepresented than that of the Shakers. The metaphysical explanation of it is so different from popular apprehension, that great pains, and some talent in conducting a moral analysis, are necessary to do justice to this remarkable sect. We may be in an error in what we have said, but we have given our impressions fairly, after having read their books, and talked much with their teachers. We might easily go on to show that the doctrine of the Trinity is considerably modified by them in comparison with the common form in which it is held, and that several other doctrines of theirs are not strictly orthodox; but we have no time to follow out such a plan of exposition. We can only say that we admire the industry, temperance, neatness, systematic arrangement, and efficiency, of the clusters of Shakers which we have visited."

A SINGULAR TRUTH.—All religious sects call themselves "miserable sinners," but are very much affronted if another sect calls them so. *War. Star.* This is not true of the subjects of God's kingdom. *Ed.*

## Ever Occurring Miracles.

Dr. M. W. Krumacher thus illustrates the truth of constant miracles—that in all their beauty and wonder are continually passing before us. How strange is unbelief!

There is, he says, an Eastern story, of a boy having challenged his teacher to prove to him the existence of a God, by working a miracle. The teacher who was a priest, procured a large vessel filled with earth, in which he deposited a kernel, in the boy's presence, and bade him pay attention. In the place where the kernel was put, a green shoot soon appeared, the shoot became a stem, the stem put forth leaves and branches, which soon spread over the whole apartment. It then budded with blossoms, which dropping off, left golden fruits in their place, and in the short space of an hour, there appeared a noble tree in the place of the little seed. The youth, overcome with amazement, exclaimed, "Now I know there is a God, for I have seen his power!" The priest smiled at him, and said, "Simple child, do you only believe! Does not what you have just seen take place in innumerable instances, year after year, only by a slower process? But is it the less marvelous on that account?"

Now we my friends, are but too often like such simple children. Suppose at rising in the morning, we found a loaf added to our stores, which we could be certain that neither we nor any human being had put there, we should then have no difficulty in saying that the Lord had sent it. Yet we actually find such a loaf every morning added to our provisions, and it is equally plain that God has been the bearer, but because he has sent it in a less direct and extraordinary manner, namely, by strengthening our own powers, and blessing our labor to obtain it, and because this is the ordinary cause, and what is taking place all the world over, therefore—how unreasonable such a *therefore* may be—we find it difficult to realize in his goodness, his providence, and himself. And let me tell you, that supposing he were to manifest himself in any wondrous manner, so as to compel us to exclaim, "This is indeed a marvelous interposition of God;" yet, let any such manifestation only become continual, and it will be no longer accounted marvellous; yea, it will be well if it do not cease to be regarded even as Divine. The manna falls once or twice in the wilderness, and it is wondrous to the eyes of all, and the Lord God is praised. But if it falls every day, its coming is a matter of course; and men learn to contemplate it as a natural event,—they behold the manna, but not the hand that sends it. Water is produced miraculously from the rock; and if it be succeeded by heat and drought, men learn to award to God the glory. But the smitten rock in the wilderness virtually follows the Israelitish host; its stream attends them in their daily course: they have no lack of water; and what is the consequence? God is hourly performing miracles for his people; but in order to learn this, it is good for us sometimes to undergo privations.

I wish once more to say to old subscribers, who are in arrears for past Volumes, that the several amounts due from you, are needed; not only as a matter of justice, but because our substance has been expended on your account. E. JACOBS.

Subscribers who have over-paid on the present Volume, will have their money refunded upon application, if the paper should be discontinued.

## LETTERS AND RECEIPTS

For two weeks ending June 28.

Nathan Keever, for himself and Martin Brown, 1.00; Jefferson White, 3.00, for pamphlets and subscriptions of John White, B. Cotney, B. Salisbury, and Enoch Pease; Sidney Dye, .50; J. White, and H. Lyman's pamphlets are sent in one package, by mail; Clarinda Bartlett, G. R. Runyon; J. R. Bryant, 9.00 for pamphlets, and 1.00 for the paper, for the Society at Pleasant Hill, Ky. Jonathan Wood, 30.00 for the Society at New Lebanon, N. Y. Staunton Buckingham, 30.00, for the Society at Watervliet, N. Y. John N. Crawford, 1.00; D. C. Tourtellot, 1.00; G. W. Peavey, (your package was forgotten. We have now sent 40 copies to your address.)